



ANTHROPOLOGICAL PAPERS

PAPERS

(MOSTLY ON PARSEE SUBJECTS)

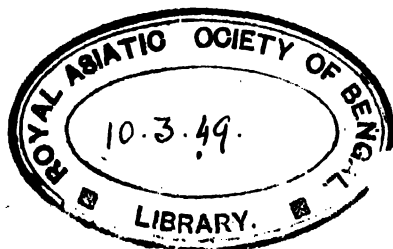
READ BEFORE THE
ANTHROPOLOGICAL SOCIETY OF
BOMBAY

BY

JIVANJI JAMSHEDJI MODI, B.A. (1877),
FELLOW OF THE UNIVERSITY OF BOMBAY (1887), DIPL., LITTERIS
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BY THE SAME AUTHOR.

The Naojôte Ceremony of the Parsees.

The Marriage Ceremony of the Parsees.

The Funeral Ceremonies of the Parsees.

The Religious System of the Parsees.

Marriage Customs among the Parsees, their Comparison with similar Customs of other Nations.

A Catechism of the Zoroastrian Religion.

The Parsees at the Court of Akbar and Dastur Meherji Rânâ.

Aiyâdgar-î Zarirân, Shatrôihâ-î-Aîrân, va Afdya va Sahî-giya-î Sîstân, *i. e.*, The Memoir of Zarîr, Cities of Irân, and the Wonders and Marvels of Seistân (Pahlavi Translations. Part I. Texts in Gujarati character, with English and Gujarâti translations and notes).

Jâmâspî (Pahlavi Translations, Part III. Pahlavi, Pâzend and Persian texts with English and Gujarâti translations).

Wine among the Ancient Persians.

Asiatic Papers.

A Few Events in the Early History of the Parsees and their Dates.

A Glimpse into the Work of the Bombay Branch, Royal Asiatic Society, during the last 100 years, from a Parsee Point of View.

Education among the Ancient Irânians.

King Solomon's Temple and the Ancient Persians.

Symbolism in the Marriage Ceremonies of Different Nations.

Impressions d'un Parsi sur la Ville de Paris.

La Visite d'un Parsi à la Ville de Constantinople.

La Cérémonie du Naôjote parmi les Parsis.

Gujarati. ગુજરાતી.

વાયુચક્રશાસ્ત્ર. Meteorology.

જમશેદ, હોમ અને આતશ. Jamshed, Hom and Fire.

અવસ્તા જમાનાની ધરસંસારી 'જંદગી, ભુગોળ અને ઐકશીરનામું.
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ઇરાની વિષયો. Irânian Essays, Part I.

ઇરાની વિષયો, ભાગ બીજો. Irânian Essays, Part II.

ઇરાની વિષયો ભાગ ત્રીજો. Irânian Essays, Part III.

મોત ઉપર વાચ્છિજ. A Sermon on Death.

શાહનામું અને શીરદાસી. Shâh-nâmeh and Firdousi.

શાહનામું, મીનોચેહેરનાં રાજ્ય સુધી. Shâh-nâmeh up to the Reign of Minocheher.

જ્ઞાનપ્રસારક વિષયો, (ભાગ પહેલો). Lectures before the Dnyân Prasârak Society, Part I.

જ્ઞાનપ્રસારક વિષયો, (ભાગ બીજો). Lectures before the Dnyân Prasârak Society, Part II.

જરથોશ્તી ધર્મસંબંધી ભાષણો અને વાચ્છિજો. Lectures and Sermons on Zoroastrian Subjects, Part I.

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જરથોશ્તી ધર્મસંબંધી ભાષણો અને વાચ્છિકો, ભાગ પાંચમો. Lectures and Sermons on Zoroastrian Subjects, Part V. (In Press).

બુન્દહેશ. Bundehehsh (Pahlavi Translations, Part II).

કદીમ ઇરાનીઓ, હીરોડોટસ અને સ્ટ્રાબો મુજબ અવસ્થા અને ખીન્ન પારસી પુસ્તકોની સરખામણી સાથે. The Ancient Iranians, according to Herodotus and Strabo, compared with the Avesta and other Parsee Books.

શાહનામાનાં ઇસ્તાનો, ભાગ પહેલો. Episodes from the Shâh-nâmeh, Part I.

શાહનામાનાં ઇસ્તાનો, ભાગ બીજો. Episodes from the Shâh-nâmeh, Part II.

શાહનામાની મુંદરીઓ. Heroines of the Shâh-nâmeh.

મુકતાદના દિવસો કેટલા છે ? તે બાબતની પેહેલવી, ફારસી, વિગેરે પુસ્તકોને આધારે તપાસ. An Inquiry from Pahlavi Pâzend and other works on the subject of the Number of Days of the Fravardegân.

મુખ્યધનાં પારસી ધર્મખાતાંઓ. સખાવત કરવા ચાહનારાઓ માટે ઓળખિયો. (Bombay Parsee Charities. A Guide for those disposed to give in charity).

જરથોશ્તી ધર્મ શિક્ષણ માળા. પુસ્તક પહેલું. જરથોશ્તી ધર્મ સંબંધી પ્રશ્નોત્તર.

પુસ્તક બીજું. જરથોશ્તી ધર્મની તવારીખ.

પુસ્તક ત્રીજું. જરથોશ્તી ધર્મના કામો અને ક્રિયાઓ.

પુસ્તક પાંચમું. જરથોશ્તી ધર્મ નીતિ અને નેત્રીઓ (છપાય છે).

WORKS EDITED BY THE SAME AUTHOR.

K. R. Cama Memorial Volume.

The Pahlavi Mâdigân-i-Hazâr Dâdistân.

K. R. Cama Masonic Jubilee Volume.

Spiegel Memorial Volume.

DEDICATED

TO

The PRESIDENT and MEMBERS

OF THE

ANTHROPOLOGICAL SOCIETY OF BOMBAY

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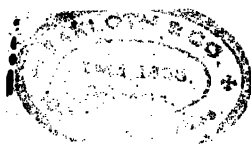
SOUVENIR

OF THE

25TH. YEAR'S SILVER JUBILEE OF THE SOCIETY,

AND

as an humble mark of gratitude, for the intellectual
pleasure, enjoyed inside the Society, in the company
of its learned members, and outside, in some of
the few fields of Anthropological
interest created by the Society



PREFACE.

"We trust that Mr. Modi will some day collect his numerous essays into a volume; they are worthy of preservation."

[Rev. Dr. L. C. Casartelli, Professor, St. Bede's College, Manchester (now Bishop of Sandford), in the "Babylonian and Oriental Record," Vol. VIII, No. 2, p. 72, April 1896.]

The Anthropological Society of Bombay, has finished this year its twenty-fifth year. It has proposed to celebrate that occasion—its Silver Jubilee—by issuing an extra number under the title of "Silver Jubilee Memorial Number," which I have the pleasure to edit as its Honorary Secretary. My humble contribution in that Memorial Number has taken the form of a paper, giving "A Short History of the Anthropological Society of Bombay." As a preface to this volume, I think, I cannot do better than quote here, what I have said in the introduction to that paper :

"I am glad, that the pleasant duty of presenting before the Society, on this auspicious occasion of its Silver Jubilee—its completion of a period of 25 years,—a short history of its work, has fallen to me. I have been connected with the Society, in various ways,—as its ordinary member, a member of its council, one of its Vice-Presidents, its contributor and its Secretary and Treasurer,—well-nigh since its very beginning, being elected a member at its fourth ordinary General Meeting, held on 28th July 1886. During its existence of 25 years, I have acted for more than 10 years as its Secretary. I was, at first, appointed on 27th April 1898 to act for Dr. Gerson da Cunha, during his temporary absence in Europe, and then, on his sad death, as the permanent Honorary Secretary at the meeting of 11th July 1900.

I was asked to join the Society by my esteemed friend, the late Mr. Kharshedji Rustamji Cama, to whom I looked as a *guru*. I remember, with very great pleasure, the numerous pleasant evenings I have passed at the meetings of the Society, in the pleasant intellectual company of some of its members, while reading my papers or hearing those of others. Of all the Secretaries who have served the Society, my period of service has been the longest. In the list of the numerous contributors to its journal, so far as mere numbers go, I stand second, having contributed 33 papers. Our learned contributor, Mr. Sarat Chandra Mitra, whom our ex-President Mr. S. M. Edwardes, has, in one of his presidential addresses, very properly called 'our most faithful contributor,'¹ stands first, having contributed 45 papers. It is only as regards quantity that I speak with some pleasure, and not as regards the quality of the papers, wherein, I know, I am excelled by many. But this much I can say with confidence, that I have tried my best to do justice to the subjects I have handled.

I beg to express my heartfelt thanks to all the members of the Society for the sympathy, courtesy and co-operation they have so kindly extended to me in my work. I beg to remember with special thanks, the names of Mr. Kharshedji Rustamji Cama, Dr. John Pollen, Mr. James MacDonald, Mr. S. M. Edwardes, and Mr. R. E. Enthoven, C.I.E., under whose Presidencies I had to do my duty as Honorary Secretary. As we all know, the Secretaries of Societies like ours, have often to consult the Presidents. I express my obligation to these gentlemen, not only for the willingness and promptness with which they have always advised me, but for the example, which they have set before me, of doing a work, whenever undertaken, with thoroughness and pleasure.

¹ Journal of the Anthropological Society, Vol. VIII, No. 1, p. 21.

I owe a good deal of the pleasure of the last 25 years of my life to this Society. Not only have I enjoyed pleasure at its meetings, but have enjoyed it outside. With, what I may call, the anthropological training which I have received at its meetings, the sphere of my studies and of my sympathies has been enlarged. I enjoy my morning walks, whenever I happen to go out of Bombay on holidays or otherwise, better than before. The sight of peculiar customs, manners, and things draws me, and the spirit of inquisitiveness imbibed in the Society, makes me enjoy a talk with, and the company of, people of all classes. Even in Bombay, familiar sights of the observation of familiar customs and manners do not bore me, but set my mind thinking. For example, take the marriage ceremonies of the Parsees. Though my attendance at the marriage gatherings is very frequent, the ceremonies and customs observed, though so often seen, are not without giving me the pleasure of some pleasant anthropological thoughts.

Thus, being connected with the Society in various ways, and being benefited by that connection in many ways, it has given me very great pleasure to be actively associated with the celebration of its Silver Jubilee, and to present to it, a short paper on the history of its work.

Before I present the history, there is one pleasant duty, which, with the permission of the President and members, I propose to perform. Rev. Dr. L. C. Casartelli, a well-known learned Iránian scholar, who was, at one time, the Professor of Oriental Languages at St. Bede's College, Manchester, and who now occupies the honoured position of the Bishop of Salford, had, in one of his short reviews of one of my literary productions, in the *Babylonian and Oriental Record* of April 1896,¹ said: "We trust that Mr. Modi will some day collect his numerous essays into a volume; they are worthy of preser-

¹ Vol. VIII, No. 3, p. 72.

vation. These words had encouraged me to collect, in a volume, entitled "Asiatic Papers," papers read before the Bombay Branch of the Royal Asiatic Society. That volume was published on the occasion of the celebration of the Centenary of that Society in 1905. I have said in the preface of that volume: "In this volume, I collect, as recommended by Dr. Casartelli, those of my papers that have been read before the Bombay Branch, Royal Asiatic Society, leaving the publication of the papers before the Anthropological and other Societies for some other occasion." Thanks to God, I have found that occasion now, when we celebrate the Silver Jubilee of this Society. I beg to present to the Society, through its learned President, a copy of this volume, entitled "Anthropological Papers," in which, following the precedent of my "Asiatic Papers," I have collected almost all the papers read before this Society, and which I have taken the liberty to dedicate "To the President and Members of the Anthropological Society of Bombay".

Of all the papers read before the Anthropological Society of Bombay, during the last 25 years, two * have been omitted from this volume, because, being of a more general interest, they have been, ere this, published separately, one of them having passed through a second edition. One has been omitted as having been read after the period of the completion of 25 years. Of the thirty papers, published in this volume, eighteen are on strictly Parsee subjects, four on, what may be called, semi-Parsee subjects and eight on mixed miscellaneous subjects of Indian interest.

I beg to offer my best thanks to my learned friend, Mr. Bomanjee Nusserwanjee Dhâhar for kindly preparing an Index for this Volume.

* (1) "The Funeral Ceremonies of the Parsees: Their Origin and Explanation" and (2) "Marriage Customs among the Parsees; their comparison with similar customs of other nations."

I have begun this Preface with a quotation from Rev. Dr. Casartelli's encouraging remarks. I will end with a quotation from a recent letter of the same learned scholar, who has still been continuing his encouragement and has, off and on, been speaking appreciatively of my* humble literary productions—and I may be pardoned for doing so, because to a student who has passed a great part of his life in study, nothing is more encouraging and inspiring than the kind recognition and appreciation of his humble work by eminent brother-students, working in the same line of study. The learned bishop says :

“I have to thank you also sincerely for copies of so many of your own most interesting and suggestive essays, I can only express my admiration at the breadth of your erudition and your untiring literary activity. I hope you may be spared many years for the benefit of learning.”

THE STUDY, CHAKÂLÂ, ANDHERI, 31st December, 1911.	}	JIVANJI JAMSHEDJI MODI.
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ANTHROPOLOGICAL PAPERS.

OMENS AMONG THE PARSEES.

Read on 27th April 1887. President.—DR. J. GERSON DA CUNHA.

OF the omens believed in by the Parsees, some seem to be common to other native communities of Bombay, and some are peculiarly their own. We will first speak of good omens.

GOOD OMENS.

When a man leaves his house on an important business, or when he sets out on a journey, it is a very good omen if he meets a woman with a pot full of water either at the threshold of his house or in the street. The man sometimes throws a coin into that pot to mark his appreciation of the good omen. Sometimes, it is intentionally contrived by a female member of the family, that the man should be so met, but the thing is so managed as to present the appearance of being accidental and unintentional. On the contrary, it is a very bad omen if the man meets a woman with an empty pot. Since the introduction of Vehar water into Bombay, there is very little room for this omen, because the sight of Parsee women going to the public well and returning with water pots on their heads is very rare. But it may still be seen in many Parsee centres in Gujarât.

It is considered a very good omen on leaving home to see a sweeper with his basket on his head.

It is a good omen if a man comes across some fish while going out on an important business. Fish is the best and most excellent present that one can send to a friend or relative for good luck on festive occasions, such as birthdays, betrothals, and marriages.

It is a good omen to meet a corpse on the road, but a bad omen to see the fire that is sometimes carried with the corpse. I should attribute the latter to the fact, that the Parsees consider it unlawful to burn a corpse.

It is a good omen if a serpent passes on one's right hand, when he goes out on an important business. It is a bad omen if it passes by his left side.

It is a very good omen if a serpent passes over one's body when asleep.

It is a good omen to meet a washerman with a bundle of clean clothes, but it is a bad omen to meet him with his bundle of dirty clothes.

It is a good omen to meet a gardener or any other person with flowers or fruits in his hands.

It is a good omen to see a pot of toddy when going out on an important business.

When two or more persons are discussing important business, the striking of a clock, or the ringing of a bell, or the firing of a gun, is considered to be a very good omen for the success of that business. It is usual in such a case, when the clock strikes, or the bell rings, or the gun fires, for somebody to call out "*Hokam tē Sāhebno*," *i.e.*, "It is the order of the Almighty," meaning thereby that the success of the scheme is destined by God. When two or more persons are discussing a domestic affair, or any other subject that is the cause of disagreement among them, the striking of a clock, or the ringing of a bell, or the firing of a gun is taken by the party who is then speaking or stating his case, as an additional proof of the truth of his statement. He exclaims in the midst of his speech, "*Hak nām te Sāhebnu*," *i.e.*, "Truth is the name of the Almighty," meaning thereby that God, who is the source of all truth, supports his statement.

When a man sets out on a journey or voyage, it is a good omen, if, when he has just left the house, somebody calls out

to him to "turn and look back." If he turns and looks back towards the house or towards the speaker, it is a good omen, indicating that he will return safe and sound. If one does not turn and look back when called upon to do so, he is unconsciously made to do so by a dear relative on the pretence of having something important to communicate.

BAD OMENS.

If a cat crosses one's way when he is leaving his house for business, it is a bad omen portending failure. In such a case the man turns back a few steps, waits for a minute or two, and then proceeds to his business.

A sneeze is a bad omen. If a person sneezes when another is on the point of leaving his house for business, the latter postpones his departure for a minute or two. Sometimes he changes his shoes from one foot to another to avert the evil influence of the bad omen. Sometimes he takes off his turban and then puts it on again after a few seconds. By taking off his turban he makes one believe that he has postponed his departure. If a person sneezes twice, the omen is not thought to be so bad, because the second sneeze is supposed to counteract the evil influence of the first. In the case of a conversation on an important business, a sneeze is a bad omen, portending failure. If it is a female who sneezes, the omen is very bad and the failure certain; but if it is a male they console themselves by saying, "Oh, never mind, it is the sneezing of a male."

The breaking of a chandelier or a globe at a family rejoicing is a bad omen, portending some evil.

The breaking of glass bangles generally portends evil, but it is a very bad omen indeed if the thing happens early in the morning or at sunset, or at new moon or on good and festive occasions. Among the Parsees, the absence of glass bangles shows, that the woman is a widow. A woman's glass bangles are broken on the death of her husband generally by a widow.

Therefore the breaking of bangles is supposed to portend some evil to the husband.

The accidental falling off of a turban from a rack is considered an evil omen, portending some evil to the owner of that turban. On such an occurrence, some lady calls out "Long life to the turban," wishing thereby long life to the owner of the turban.

The whining of a dog especially at midnight, is an evil omen portending some misfortune. The peculiar noise which a dog makes by shaking his ears and stretching his limbs is a very bad omen, portending failure of business then undertaken.

The cawing of a crow portends good as well as evil. If the cawing makes a peculiar noise which they call a "bharyo-avāj," i.e., "a full noise," it portends good. Such a noise is also considered to foretell the arrival of a guest or the receipt of a letter from a relative in some distant country. If a good event occurs after the peculiar cawing which portends good, they present some sweets to a crow. Another peculiar kind of cawing, especially that of the "kâgri," i.e., the female crow portends some evil. A crow making such a peculiar noise is generally driven away with a remark, "Go away, bring some good news."

The sight of an owl is a very bad omen, but that of a bird called "kâkaryo koomâr" (કાકરી પંખી, the crow-pheasant, *Centropus maximus*) is a very good omen. It is a very rare bird. If a man happens to see it, he is to meet with success in all his undertakings for a year or more. I remember that three years ago, when I was on the outskirts of Surat with a large party, somebody cried out "kâkaryo koomâr, kâkaryo koomâr." All eyes were suddenly turned in different directions to catch a glimpse of the bird. It was seen by a few when it went off in another direction. There was a general stoppage. The cart-drivers and all the passengers got out of the carriages and went in the direction of the bird, which

fortunately for them was seen a little distance off, sitting on the turf. All looked at it to their full satisfaction. They were told that that year would be a lucky one for them. An old Parsee lady was specially anxious to show the bird to her son, who was ill and was ordered out of Bombay for a change. She took the sight of this auspicious bird to be a very good omen for the speedy recovery of her son.

A shoe lying inverted is a bad omen, portending quarrel in the family. No sooner one sees a shoe so lying, he at once puts it in the proper position.

While on the subject of an omen portending quarrel, I may mention here, that the giving of a pinch of salt into the hand of another is also supposed to portend a quarrel. In order to avert that expected quarrel, after giving the salt required, you must pinch the other man on the hand. If the salt be passed to another man in a salt-cellar or a spoon it does not portend any quarrel.

The following, though it does not come strictly under the head of omens, can be mentioned here in connection with the subject:—

Auspicious days.—Tuesdays and Fridays are generally un auspicious days. Many persons would not begin an important work or start on a distant journey on those days. They are generally avoided for marriage, betrothal, and other happy occasions.

Auspicious side.—The East is the most auspicious side. When a dress is presented to a bride on marriage occasions, she is made to stand with her face to the East. When a new set of clothes is put on a child on its birthdays or on other festive days, it is made to sit or stand with its face to the East.

Auspicious foot.—The right foot is the auspicious foot. When the bride first enters her husband's house, she does so with the right foot. Women, who carry suits of clothes to the houses of brides or bridegrooms, do the same.

Auspicious language.—Women are always careful to use what they call "auspicious language." In order to do so, they

speak exactly the contrary of what they mean. For example, if you were to ask from a lady a few rupees and if she has none to spare, she would not directly tell you "I have none to spare" but she would say quite the contrary, (મારી પાસે ઘણું ઘણું છે.) i.e., "I have too many." She thinks it inauspicious to say that she is without money. To say so in so many words would be an ill omen, portending poverty in future.

In the same way, when the members of a large family have gone out of the house, if the old lady who remains at home wishes to say that "the house looks empty," owing to the absence of the other members of the family, would not say so directly, but in quite a contrary form of expression. She would say (ઘર ભર્યું ભર્યું લાગે છે), "the house looks very full." She thinks it inauspicious to use the former expression. She is afraid, lest a more expression of that statement be the forerunner of the death of members of the family.

Their anxiety to use auspicious language is manifested by many a Parsee mother, wife, or sister when she is speaking of the illness of her son, husband or brother. For example, a mother, who has a son named Jivanji, would not say, in case of his illness, "My son Jivanji is ill." She would transfer the illness to herself and say, "My Jivanji's mother is ill." She would think it inauspicious to speak of her son's illness in his own name, and would therefore like to transfer it to herself. Many a wife or sister generally uses a similar expression. They also generally use an expression wishing for a transference of the illness to themselves, "પગારીને મને આવી દેજો," i.e., "Cast it (illness) off and give it to me," is a common expression before the sick bed of a dear relative.

Again, another form of expression is also used in a similar case. For example, a mother who wishes to speak of her son Jivanji's illness, would say, "My son Jivanji's enemy is ill."

ASTÔDAN,

OR

A PERSIAN COFFIN SAID TO BE 3,000 YEARS OLD, SENT TO
THE MUSEUM OF THE ANTHROPOLOGICAL SOCIETY
OF BOMBAY, BY MR. MALCOLM, OF BUSHIRE.*

Read on 29th August 1888. President.—DR. W. DYMCK.

THE subject of my paper this evening is the Persian coffin, kindly sent to our Museum by Mr. Joseph Malcolm, of Bushire, through Mr. C. J. Michael, of Bombay. I beg to submit to the Society a few observations, showing that there was an old religious custom among the ancient Persians, the ancestors of the present Parsees, to make small structures of this kind for the preservation of the bones of the dead.

The coffin is made of a kind of stone resembling our Porebunder stone. It is made out of a single piece of stone, and is covered by a lid of the same material. The lid also is made out of a single slab. The coffin is 28 inches in length, 14 inches in breadth, and 10 inches in depth. The rim is about an inch in thickness. It has four holes, each about a quarter of an inch in diameter, on its four sides, just at the upper edge. The lid also has four corresponding holes. Mr. Malcolm thinks that these holes were intended for metallic fasteners, which have, of course, rusted away, and which fastened the lid with the coffin. The stone of the coffin bears evident marks of the mason's tools to make it smooth.

The coffin contains human bones in different states of decomposition. At my request, the skull was kindly submitted by our Secretary to medical examination, but, on account of its insufficient contour, nothing could be made out of it. The bones are only of one individual. From the size of the bones, a learned medical member of our Society thinks, that they belong to a grown-up man of about sixty.

* Journal of the Anthropological Society, Vol. I, No. 7, pp. 426-41.

Mr. Malcolm, while forwarding this coffin, writes from Bushire :—

“The box contains a small earthen coffin (with lid), which again contains human bones. The coffin was dug up from our grounds here, and is said to be about 3,000 years old, and to belong to the old Fire-worshippers, before they had a Tower of Silence. Some of the Persian phrenologists have pronounced the remains to belong to the Mongolians, but others assert that they are the bones of old Persians before the conquest of Persia.”

I wrote to Mr. Malcolm on the 27th of June 1888 soliciting information on the following points :—

- (1) The average size of these coffins.
- (2) Circumstances, showing, whether the coffins were actually buried, or whether they were merely buried by the fall of houses in which they were placed.
- (3) How many feet under ground they were generally found ?
- (4) What were the materials of which they were generally found to be made ?
- (5) Was the lid nailed with the coffin ? and
- (6) What were the holes in the sides for ?

In reply to these inquiries, Mr. Malcolm in a letter dated Shiraz, 5th August 1888, which came to hand just in time last week, writes as follows :—

“The said coffin was accidentally found in a vault about 5 or 6 feet below the surface of the ground, at a place called Reshire, among others deposited there, and covered with the *débris* of parts of the vault that had fallen in from the effects of rain. The said vault is about 7 miles from the town of Bushire, and the grounds surrounding it are covered with mounds, which are manifestly the ruins of what must once have been buildings. The particular vault itself was under a mound, and the removal of which for agricultural purposes

led to the discovery of the said coffin, and this mound like all the others must have been the wreck of an edifice built upon that depository of coffins. There is no doubt, considering the limited space in the coffin, that it was after the exposure of the dead to carrion birds that its bare bones were disjoined and entombed in the manner in which they were found, for otherwise the space in the coffin would not have been sufficient for the purpose. About three miles from the site of the vault, and in a southerly direction, in the part of the country called Bakhtiar, there is a small plain within two or three feet of the surface of which there were found, some forty-five years ago, and may still be found, barrel-shaped coffins of baked earth, containing also human relics stowed away in the same fashion as these in the stone coffins, and the two sorts of repositories may be said to be of equal size and capacity, though far different in shape. The barrel-like coffins, which are termed jars, are of two equal parts, being divided in the middle breadthwise, and evidently joined together by metallic fasteners, which have, of course, rusted away, but the holes on the rims of each half, evidently intended as holds for the fasteners, bear evidence to this explanation. The same explanation may apply to similar holes on the sides of the stone coffin and its lid. One peculiarity of the jar coffins consists in there being in each of them a handful of the seeds of a plant, called in Persian, "Hioola," but I cannot now recall its botanical name. The plant generally grows in the grave-yards in Persia, and the seeds on account of their almost imperishable quality may have some connection with that ancient custom of their being buried with the dead. About forty years ago, not far from the site where the jar coffins were found, and on an elevated ground, was to be seen a large heap of bleached human bones. These at one time in remote antiquity must have formed the contents of a repository of bones attached to a Tower of Silence. Very likely these bones still exist on the

spot, though in a more decayed condition. I say "likely," because my father, who used to visit the place forty-five years ago, has not been there since. I may observe, that the stones, of which the Tower and the repository were built, must have been carried away, as in the case of those of other buildings, by the natives for the construction of their houses in the villages which now exist in these parts. The jar coffins must have been buried deeper than they now appear to be. The shallowness may be accounted for by centuries of rain washing away the earth above them. I may mention that the plain in several parts of which these coffins are found must have been the site of a large city, as one would infer from the large quantities of stones lying strewn about, the larger pieces having been taken away for building purposes. A fort with a broad ditch on three sides of it,—the rest being protected by its contiguity to the sea, and which goes by the name of Káala-e-Bahamane, that is Bahaman's fort, must have been the citadel of that city. This is the fort which was occupied by a warlike tribe called Tangustooones during the war of 1857, who offered the only resistance to the British troops on their march to the town of Bushire, and which was mentioned in the war despatches as Reshire Fort,—the name being derived from that of a village near it, but of comparatively a modern date."

As far as I know, this is the first time that Bombay has received a *stone* coffin of this kind from Persia. But the barrel-shaped coffins, spoken about by Mr. Malcolm in his letter, were formerly received in Bombay. Our learned Vice-President, Mr. K. R. Cama, says in his *Zarthoshti Abhyās (i.e. Zoroastrian Studies)*, that he had heard it said, that Sir John Malcolm, the well-known author of the *History of Persia*, had brought with him from Persia, a jar of this kind, which had some inscriptions on it, and had showed it to the late learned Dasturs Moola Feroze and Edaljee Sanjana. On inquiring from the successors of these learned Dasturs, I find that no notes have been left of the decipherment, if any, of these

inscriptions. It appears that such coffins are found in different parts of Persia. Sir Henry Layard says: "The Dervish told me that some years before, when the rains had washed away the soil near the tomb, some coffins had been uncovered containing human bones, which on being exposed to the air had crumbled to dust."¹

The stone coffins seem to be very rare, because Sir John Malcolm speaks only of the 'jar' coffins in his *History of Persia* (Vol. I., Appendix p. 498, note). He says "Many vases full of human bones have been recently discovered. Several were dug out of a mound near Abusheher when I was residing there, and I was told that vases of the same kind were found in different parts of Persia. Those, which I saw, were of a size that could not have contained the body of a full grown person, but as the skeletons were complete, the flesh had evidently either been cut or eaten off."

But, before the time of Sir John Malcolm, two jar-shaped coffins were for the first time sent to Bombay in the year 1813 by Mr. Bruce from Bushire. It is exactly 75 years ago, on the 6th of July 1813, that a paper was read on these jars, by Mr. William Erskine, before the then existing Literary Society of Bombay, the parent of the present Bombay Branch of the Royal Asiatic Society. This paper is published in the first volume of the "*Transactions of the Literary Society, Bombay*," (1819,) under the heading "Observations on Two Sepulchral Urns found in Bushire in Persia." Mr. Bruce, while forwarding these urns to Mr. William Erskine said: "As I know you are fond of the antients and their works, I presume you will have no objection to examine some of their remains; I therefore have sent you two boxes, each containing an urn with the bones of a human body. This mode of burial must be very antient and prior to Zoroaster, as I fancy his followers have not altered their mode to this day. The Mahomedans, we know, never have. I have not touched them, but send them just in the way

¹ Sir H. Layard's *Travels in Susiana, &c.* Vol. II., p. 298.

I found them in the ground. The spot from which they were taken contained five urns, one a small one, for an infant I suppose, being one family, as this is the way in which they are generally found. They were interred in a straight line, lying east and west, the small end to the east. I have examined a great number of these urns, but never met with any that contained coins; I hope you may be more fortunate, as it would lead to a knowledge of the time when this custom prevailed." In a subsequent letter, in answer to some inquiries made by Mr. Erskine, Mr. Bruce added: "In regard to the urns, all, that I have yet heard of, have been found in a flat country, excepting a few that were met with in a mound about twelve miles from this. They are generally in numbers of six, eight, ten, twelve, and so forth, lying in a direct line east and west, and are always near ruins where habitations have been formerly; indeed, I met with a number once in a space or compound which was surrounded by buildings half standing." It is important to note here the description of the jar coffins as given by Mr. Erskine.

"The urns are both made of a well-baked coarse-grained sandy clay, having a tendency to break off in scales, the whole very much resembling freestone. They are oblong, rudely cylindrical in the middle, one end contracting and terminating in a circular opening like the mouth of a jar with a rim thicker than the rest of the vessel, while the other end also contracts, but runs out terminating in a thinnish prolonged point. The urns are about three feet in length, and the widest two feet nine inches at its greatest girth, and in thickness varying from half an inch to three-tenths of an inch. The circular opening is in both about three inches three-tenths in diameter, and was filled up with a bit of baked clay. When the boxes were opened one of the urns had divided into two parts, the other into three as represented in the drawing.¹ The surface of both the vessels,

¹ *Vide* Transactions of the Literary Society, Bombay, Vol. I., p. 191, for the drawing.

particularly towards the opening, is slightly marked with circular rings, similar to those observable on vessels turned on the potter's wheel. On opening the urns, they were found to be completely filled with a very fine reddish heavy sand, not lying loose but collected into coherent masses, which contained the bones; a slight odoriferous perfume, somewhat resembling spirit of aniseed, was emitted on breaking these masses. The bones lay in them, without any kind of order,—a skull, a leg-bone, and the joints of a finger, occupying the same lump; many of them were broken and must have been in the same state when put into the urn. There was no appearance of flesh on any of them nor in the urn; they were very white and rather friable, and have not crumbled down, though now opened and exposed to the air upwards of a twelvemonth. They have no appearance of having ever been exposed to fire. All the bones were huddled together without distinction, each bone being however separated from the other by the cohering sand. In the jaw-bones, the teeth were, to appearance in good preservation, but friable like the bones: the inside of both the urns was incrustated with a thin black bituminous substance which burns when exposed to flame."

Now, this coffin before us, is not a coffin in the sense in which we generally understand it, *i.e.*, a case in which a dead human body is inclosed for burial. One may suppose from the smallness of the size that it is the coffin of an infant, but it is not so, because medical opinion says that the bones seem to be those of an adult of sixty.

Now, the most important question is, to what nation or community this and similar other coffins belong? Agreeing with Mr. William Erskine, we may safely say, "that they could not belong to Mahomedans, who do not seem ever to have deviated from their original customs, as to use urns or any other device for preserving the body after life has forsaken it. The form of the urns (much more resembling the mummies of Egypt than the fine forms of Greek and Roman taste,) as

well as the uncalcined state of the bones, take away all probability that they could belong to traders or settlers of Greece or Rome: nor does the mode of sepulture in question appear to have been adopted by the Armenians, or any other sect of Christians."

We are told by Prof. Geiger, on the authority of Justin, that the ancient Parthians exposed their dead to birds of prey, and then buried the bones after the flesh was eaten off. But we do not know whether they made receptacles for the bones like that which we have before us, or simply buried the bones.

It is very probable that, as generally believed in Persia, these coffins belonged to the original occupants of the land, the ancient Zoroastrian Persians, the ancestors of the present Parsees. But have we any grounds to say, that the ancient Persians had among them any custom of preserving the bones of the dead? Yes, we have. This coffin is what the old Parsee books call an "astodân" or ossuary, *i.e.*, a receptacle for bones. It is the relic of a very old custom which is well-nigh obsolete among the Parsees of India as among their few co-religionists in Persia. A remnant of this custom is observed in a quite different way in the construction of their present Towers of Silence. It is a custom which has its origin in one of the commandments of the Vendidad, a book of the Avesta Scriptures of the Parsees.

Now what was this custom? The custom, as described in the Vendidad, was this, that the body of a dead person was exposed on the top of a hill to the full rays of the sun and to birds of prey. The birds ate away the flesh, but the bones were preserved uninjured by fastening the dead body. After a certain time, probably a year, the bones, which had by this time become perfectly dry and free from any impurity that could be a source of danger to the health of the living, were collected and placed in a receptacle, specially prepared for the purpose, of stone, mortar or clay, or, in case of extreme poverty, of coarse cloth. This receptacle was known as an Astodân,

i.e., an ossuary १०३१^{२०} (lit., a keeper of bones, from १०३१ अस्थि

L. os. Fr. os. P. استخوان *i.e.*, bone and وحده to keep.)

The coffin sent by Mr. Malcolm is a stone astodân of this kind.

This old religious custom of preserving the bones in a separate receptacle had its origin in the following passage of the *Vendidad* (VI. 49—51).

[illegible]

Dātare gaëthanâm astvaitinâm ashâum ! kva narâm iristanâm
azdebîsh barâma? Ahura Mazda kya nidathâma. Âat mraot
Ahurô Mazdâo uzdânem hê adhât kerenaot upairi spânem
upairi raozem upairi vehrkem anaiwi-vârentish upairi naêmât
apô yat vâiryayâo, yêzi tavân aêtê mazdayaçna yêzi asûnaçshva
yêzi vichiehichaeshva yêzi tutukhshva yêzi nôit tavân aête
mazdayaçna khâ-stairish kha-barezish raochâo aiwi-varena
hvare-dareçya hê zomê paiti nidaithita.

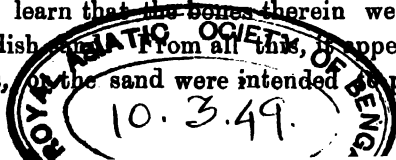
“O holy Creator of the material world! where shall we carry the bones of the dead? O Ahura Mazda! where shall we place them? •

"Then Ahura Mazda answered: One must prepare an edifice for it above the reach of a dog, above the reach of a fox, above the reach of a wolf, inaccessible to rain water from above.

into it for the admission of light. It is further enjoined on this point that the astodân shall be prepared of a single stone and its cover (or lid) be made of a single well-prepared perforated stone, and that it be set with stone and mortar all round."

When we refer to old Greek historians we find allusions to this custom of the double process of exposing the body and preserving the bones, though the custom is not perfectly understood by the writers. First of all, we find Herodotus, the father of history, saying that the dead bodies of the ancient Persians were, after their flesh being eaten off, covered with wax, and then buried in the ground. Strabo alludes to this custom when he says that "their mode of burial is to smear the bodies over with wax and then to inter them. The Magi are not buried, but the birds are allowed to devour them." Burial in the strictest sense of the word was prohibited among the ancient Persians as among the present Parsees. So, it appears that these authors refer to the custom of placing the astodâns or bone-receptacles in vaults as found by Mr. Malcolm.

There is one thing more in the statements of Herodotus and Strabo which is not corroborated by any Parsee book. It is that the skeleton, after its flesh being eaten away, was covered with wax. The main idea seems to be that of preserving the bones, and therefore it is possible that some Persians covered the bones with wax, which could keep off the action of air or water and preserve them longer. But this custom is not alluded to in any old Parsee book, though it is specially mentioned that care should be taken that no water should fall over the bones. Instead of wax, we find from the letter of Mr. Malcolm, that some jar-shaped receptacles contained the seeds of a plant called "Hicola." It is possible that these seeds have, like wax, the property of preserving the bones from destruction. From Mr. William Erskine's description of the vases sent to him in 1813, we learn that the bones therein were covered with a kind of reddish sand. From all this, it appears that the wax, or the seeds, or the sand were intended to protect the bones



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from the action of air or rain, the main idea being that of the preservation of bones.

Thus we see that there was a custom in old Persia of preserving the bones in astodâns which were placed under vaults in detached buildings. The ancient Persian ruins near Persepolis, known as the tomb of Cyrus, are the ruins of the edifice that contained the astodân of king Cyrus. It appears from the construction of this edifice, as described by Chardin, Niebuhr, Sir Robert Keer Porter and other eminent travellers, and from Mr. Bruce's letter to Mr. William Erskine, that rich families had their own family vaults in which the astodâns of the deceased members of the family were placed together. The tombs in the Kaale-i-Rustam (Rustam's castle) on the banks of the Karun, referred to by Sir Henry Layard,¹ and those at Shiraz, referred to by Sir John Macdonald Kinneir² and Lieutenant Selby,³ are the family astodâns of this kind.

For those who could not afford to have a separate family vault, there were common vaults near the city. Everybody who could afford had a separate astodân of his own of stone, mortar, clay or coarse cloth, but the poorest of the people had a common receptacle in which their bones were placed together. Mr. K. R. Cama says in his 'Zarthoshti Abhyas,' that he had heard it said by a Zoroastrian Persian that the latter had seen in Persia large pits on tops of mountains covered with large stone slabs that contained human bones. This is corroborated by what Mr. Malcolm says, in his second letter, of the existence of a large heap of human bones on an elevated place. It is also corroborated by Sir H. Layard, who says: "About 7 miles from the junction of the Karun with the river of Dizful, on the right bank of the former, are the remains of a town of no great extent, belonging to the Sassanian epoch. The mounds are

¹ Journal of the Royal Geographical Society, Vol. 16, pp. 51, 52. Travels in Susiana, &c. Vol. II., pp. 25, 237.

² Geographical Memoir of the Persian Empire, p. 90.

³ Journal of the Royal Geographical Society, Vol. 14, p. 226.

strewn with pottery and glass, and I discovered a well filled with human bones.”¹

This is then an evidence of a common astodân for the poor. The following statement of Herodotus seems to me to be a similar evidence for the common astodâns. While speaking of the battle-field of Plataeæ, he says that many years after the battle, the Plataeans “made discovery of the following: the flesh having all fallen away from the bodies of the dead and the bones having been gathered together into one place, the Plataeans found a skull without a seam, &c.”

Now why were the bones preserved in the ‘Astodâns’? Why was it thought necessary to collect and preserve the bones? They were preserved for the time of the resurrection. The doctrine of the resurrection is an old Persian belief. We find the following passage in the Zamyâd Yasht (p. 89).

දුතියොයා ආරා ඥාදාජිඤ්ඤා ඤාදාජිඤ්ඤා දුතියොයා දුතියොයා
 ඤාදාජිඤ්ඤා ඤාදාජිඤ්ඤා ඤාදාජිඤ්ඤා දුතියොයා දුතියොයා දුතියොයා
 ඤාදාජිඤ්ඤා ඤාදාජිඤ්ඤා ඤාදාජිඤ්ඤා ඤාදාජිඤ්ඤා ඤාදාජිඤ්ඤා
 ඤාදාජිඤ්ඤා ඤාදාජිඤ්ඤා ඤාදාජිඤ්ඤා ඤාදාජිඤ්ඤා ඤාදාජිඤ්ඤා
 ඤාදාජිඤ්ඤා ඤාදාජිඤ්ඤා ඤාදාජිඤ්ඤා ඤාදාජිඤ්ඤා ඤාදාජිඤ්ඤා

“Yat upanghachat saoshyantam verethrâjanem uta anyâos-chit hakhayô, yat kerenavât frashem ahûm azarêshintem amarêshintem afrithyantem apuyantem yavaêjîm yavaêsîm vasô khshathrem yat irista patî usehishtân jasat juyô amerc-khtish dathaitî frashem vasnâ anghush.”

Translation—“That splendour will attach itself to the successful Saoshyant and to his companions when he shall make the world fresh, undecaying, imperishable, free from putrefaction and corruption, ever living, ever improving, powerful, when the dead shall rise again, immortality shall be the lot of the living, and the desire for freshness shall be allotted to the world.”

¹ Sir H. Layard's paper on Khozistan, Journal of the Royal Geographical Society, Vol. 16, p. 63.

Apart from the question, whether the astodans were buried or merely placed on the ground in 'subterranean vaults, it seems quite clear, that they had some connection with the ground. A mystical passage in the Bundelesh (XXX. 6) accounts for this connection. It is there said, that at the time of the resurrection, when the dead will be made to rise again, their bones will be claimed from the earth, where they have been reduced to the state of dust, their blood from water, their hair from trees, and their life from fire. The passage is as follows :--

טו וס קס קל קכ קב קא יגד יב יא יז יח יט יק יפ ינ יד יח יט יק יפ ינ יד

• ၁၈၂၈ ခုနှစ် ဇန်နဝါရီလ ၁၁ ရက်နေ့တွင် ဖွားမြင်သည်။

“ Pavan*zak hangâm min minô-i-jamik ast va min maya khûn, min ûrvar mûi min âtash khaya chegûnshân pavan bundeheshnih padiraft khâhad ” (Justi, p. 72) *i.e.* “ At that time (of resurrection) will be demanded bones from the spirit of the earth, blood from water, hair from plants, and life from fire, as they were accepted by them in the creation.”

Now, their remains one question to be considered ; and that is about the antiquity of this coffin. Mr. Malcolm says, it is said to be about 5,000 years old and to belong to the old fire worshippers before they had a "Tower of Silence." Mr. Bruce, while sending his urns seventy-five years ago said : "This form of burial must be very ancient and prior to Zoroaster, as I fancy his followers have not altered their mode to this day." Mr. William Erskine says that, as the custom of constructing the modern 'Towers of Silence, in which the central well serves as a common receptacle for the bones, comes down from the time of Zoroaster, these coffins must belong to times anterior to or just after Zoroaster. These European writers have come to this conclusion, because they have not before them the writings of the old books to guide them. The passage in the Vendidad referring to the preservation of bones is not properly understood, even by many

European translators. Dr. Geiger, of Germany, seems to have properly understood it. Well, then, when we take into consideration, that the Vendidad was written, if not in the time of Zoroaster, at least after him, but not at all before him, we come to the conclusion that this custom of preserving the bones also prevailed after Zoroaster. The Pahlavi book Dadistân-i-Dini, which, as we saw, speaks of this custom of preserving the bones in an astodân, is a much later book. When it makes mention of this custom, it seems that the custom was prevalent at the later time also. From the consideration of these facts, we see that the custom was not altogether obsolete until a long time after Zoroaster. Thus, we cannot positively say that these coffins must be 3,000 years old, or that they must belong to an age anterior to Zoroaster. It is possible, that they may be 3,000 years old, or 2,000 years old, but we cannot positively determine their antiquity; but, at least, this much is certain, that they belong to a period anterior to the Mahomedan Conquest.¹

¹ We learn from the Journal of the Anthropological Society, Vol. 7, p. 12, that two ancient osseous vases were sent, to the Museum from Besserah in 1886.

A FEW SUPERSTITIONS COMMON TO EUROPE AND INDIA.*

*Read on 30th April, 1890. President—MR. JIVANJI JAMSHEDJI
MODI, B.A.*

There is no nation in the world, that has not, at one time or another, entertained a belief in superstitions of one kind or another. All ages and all nations present a few instances of men, of whom a writer of the 17th century says :—

“ For worthless matters some are wondrous sad,
Whom if I call not vaine I must term mad.
If that their noses bleed some certain drops,
And then againe upon the suddaine stops ;
Or if the blceding fowl we call a Jay,
A Squirrel or a Hare, but cross their way.
Or if the salt fall towards them at table,
Or any such like superstitious bable,
Their mirth is spoiled because they hold it true.
That some mischance must thereupon ensue.

This paper has for its object, the consideration of few superstitions common to Europe, and India. During my recent tour in Europe, and especially during my comparatively long stay in Paris, I came to observe, that there were many superstitions, which were common to the East and to the West, and which had for their origin a common cause.

The first class of common superstitions, I wish to speak about, are those that have some relation with involuntary motions or tremors of some part or other of the body, such as sneezing, an involuntary tremor in the ear, nose, cheeks, and feet, and in particular spots on the body.

Sneezing is one of the acts of man to which superstitious notions have been attached from very old times. There seems to be a very general custom both in Europe and India to bless people when they sneeze. It is a custom spoken of by ancient authors, and is so old, that even an ancient writer, like Aristotle, seems to be ignorant of its origin. It is said, that in the time

* Journal, Vol. II, No. 3, pp. 161-71.

of Gregory the Great, an epidemic prevailed in Italy, which carried off thousands. A similar epidemic is reported to have prevailed in the whole of Europe in the middle of the 14th Century. The complaint began with an attack of sneezing, just as it was the case with influenza this year. Thousands were killed by that dire disease. An attack of sneezing was a sure precursor of the complaint. In times of those epidemics, when a man began to sneeze, his friends and relations close by, knowing that the man was attacked by the disease, immediately wished him health, and said some words to that effect. This seems to be the origin of the custom of blessing a man when sneezing. On such occasions it is not unusual to hear "Gud hjlep" (*i.e.*, may God help you) in Sweden, "Gesundheit" (*i.e.*, health) in Germany, and "A vous souhaits" (*i.e.*, good wishes to you) in France. In a hotel at Vienna, where I stayed, on my sneezing, the porter bowed before me, and said some words. On enquiry I learnt that he did so out of courtesy and wished me good health. They say, that at one time, Englishmen also said something to wish good health to the man sneezing, but it is now considered rude to notice a sneeze, simply because it reminds one of the past times of the plague. The Turks are reported to say on such occasions "Maschalla" (*i.e.*, may God be with you), and the Greeks "Kalli Ejia" (*i.e.*, good health). Coming to the further East, it is common among the Arabs to say *برحمك الله* Yarahamakallâh (*i.e.*, God be merciful with you). It is usual to hear a Parsee lady say on such an occasion *જીવશે* or *જીવે* (*i.e.*, may you live long). Sometimes the good wishes are expressed in rhythmical lines as these. For example, if it is a child, Jamshedji by name, that is sneezing, the mother would say "મારે જમશેદજી જીવશે, દરજી વાગી શીવશે" (*i.e.*, My Jamshedji will live long, and the tailor will prepare suits of clothes for him).

Thus, we see that the origin of the custom of blessing a man on sneezing was the anxiety on the part of the nearest relations and friends to wish health to the man affected with plague.

The custom then extended to ordinary sneezing. But the blessing did not remain restricted to the wishing of good health alone, but was extended to other good wishes, such as that expressed by a Parsee mother in the above lines. Once, I heard my hostess, at Paris, a good old lady, thus accost her son on sneezing, "Dix mille livres de rentes" (*i.e.*, may your annual income be 10,000 livres). Again, superstitious notions of good or bad omen are associated with sneezing in different nations. Dryden alludes to it when he says—

"To these Cupid sneezed aloud,
And every lucky omen sent before,
To meet the landing on the Spartan shore."

Milton alludes to the same belief when he says in his *Paradise Lost*—

"I heard the rack
As earth and sky would mingle ; but
These flaws, though mortals fear them.
As dangerous to the pillar'd frame of Heaven
Are to the main as wholesome as a sneeze
To man's universe, and soon are gone."

In India also a sneeze generally portends good or evil. A sneeze; just when a man is on the point of leaving the house for an important business, is a bad omen. To avert the evil consequence the man generally waits for a minute or two, and then starts again for his business. Among some classes of Hindus, a sneeze by one of the opposite sex is generally understood to portend some good. For example, if it is a male who is thinking of some important affair, the sneeze of a female portends success, but that of a male, failure. If it is a female who is occupied by such a thought, the sneeze of a male portends success, and that of a female, failure.

Next to sneezing, there are other particular involuntary motions in the different parts of the body, which presage, both in India and in Europe, different consequences. In Europe, the itching of the nose generally predicts the arrival of a stranger. In France, I learnt that the tingling of the ear or a peculiar sensation in it, indicated that the person so affected was re-

remembered or talked about by another person. If that was the case with the right ear, they talked well of him; if with the left, ill. In Austria, such an involuntary motion in the ear, predicted the arrival of a letter from a friend. The burning in the cheeks also indicated different tokens. In India, this indication is shown by an involuntary biting of one's tongue between his teeth. If the biting was on the left part of the mouth, he was remembered by a friend for some good; if in the right part, for some evil. Again, an involuntary movement of the eyelids predicted good or bad consequences. If the movement was with the left eye, it predicted something good; if with the right, it portended a quarrel with somebody, or a mishap. To avoid such calamity, the person so affected rubbed his shoe over that eye seven times. The relation of the number '7' with this involuntary sensation in the eye reminds me of another superstition. It is generally believed that if a man gets a small pustule (અણા) over the edge of his eyelid, he is to expect seven of that kind one after another. To avert that attack, the person so affected must go at the dead of night to the house of a man who has married more than one wife, and knock at his door when he is asleep. The itching on the soles of the feet also indicates different consequences. Again, particular spots on the body of a child, called અણા, predict whether the child will turn out fortunate or unfortunate.

2. The second class of superstitions common to both countries is the custom of taking omens from the flight of birds. This custom is as old as the time of Herodotus, who said that the ancient Persians took their omens from birds. The words, which different languages possess for "good omen," show, how far this custom was, and is prevalent in many nations, ancient and modern. The root of our English word "auspices" (avis a bird) refers to the ancient Roman custom of taking the auspiciu or inspection of birds before undertaking an important business. The Gujarati word for auspices, viz., સગા, (sagan), which is the same as the Sanscrit word शकुन (shakun)

also means a bird. طير (Taîr), the Arabic word for omen, also means a bird. So, مرفوا (murgwa), the Persian word for omen, also comes from مرغ (murg), which means a bird. Thus the word "auspices" in English, સગવળ in Gujarati, सङ्गल in Sanscrit, طير or طيرت in Arabic, and مرفوا in Persian, all tend to show, that at one time, the Romans, the ancient Hindus, the Arabs, and the Persians took their omens from the movements of birds. In France, the sudden entrance of a stray bird into one's house, or even the striking of a bird against a closed glass window or door with a view to enter into the house, is considered a very good omen, portending a good event. In Vienna, the proprietor of the hotel at which I stayed, would not let the birds, which made their nests on the different parts of his building, be driven away, though they were a great nuisance to him and to his customers, because he took their presence in his house to be full of omens, and was afraid of a bad event if those auspicious birds were driven away. I was told at Strassbourg, that some of the houses near the Monument Kleber were regularly visited every year, at the end of February or in the beginning of March, by a species of birds, called the stork, that built their nests there, and that the house-owners considered their presence to be full of good omen, and did not drive them away though they committed a great nuisance. In some parts of England, the screeching of the owl and the croaking of the raven predict a calamity. It is unlucky to see a single magpie but lucky to see two, which denote a merry occasion; three, signify a safe and sound journey; four, promise some good news; and five, predict a good company. In India, birds play a prominent part in telling omens. I have already spoken of some of these in my paper on "Omens among the Parsees."¹

Just as the custom of blessing a man when he sneezes had a common origin, so there seems to be a common origin for the custom of portending evil or good results from the sight of birds. The origin is the migratory nature of many

¹ Vide above pp. 4-5.

species of birds. The flight of birds portends the change of seasons, just as it is illustrated in the proverb, "One swallow does not make a summer." In cold countries, the return of a particular kind of bird in the end of February or beginning of March is a forerunner of the setting in of spring, which after a dreary winter is welcomed with all kinds of rejoicings and feasts. In such countries, the sight of those birds is considered very auspicious. In Strassbourg, I was told that the return of the storks was hailed with delight as a messenger of the approach of the pleasant days of spring. Thus a certain class of birds, whose arrival indicated a change of seasons, began to be considered birds of good omen.

Again, the features of birds and their voice, whether good or bad, determined in many cases their fitness for serving as good or bad omens. For example, the ugly owl is everywhere considered a bird full of bad omen. I remember the peace of mind of even an English headmaster of a High School being disturbed at the sight of an owl on the roof of his school. He did not rest till he made it leave his premises by means of stones. A sweet singing nightingale is always welcome as a bird of good omen.

I have already spoken of the omen taken from the crow in my paper on "Omens among the Parsees." I will here quote the following few lines which I heard a Hindu woman speak to a crow:—

કાવ, કાવ,
સોનાચી પાવ,
દહી ખાતાચી બેડી,
શેલચી લગોડી,
સોનાચી તોંદી.

i. e., "O! crow! oh crow! (I will give thee), golden rings on the feet, a bull prepared of curd and rice, a piece of silken cloth to cover thy loins, and pickles in thy mouth." A peculiar noise made by a crow is supposed to indicate the arrival of a dear relation or at least of a letter from him. When they hear

a crow make that peculiar noise, they promise him all the above good things (*viz.*, ornaments, a suit of clothes, and an excellent meal), if his prediction turn out true. In case it does turn out to be true, they fulfil their promise minus the costly part of it—that is to say, they give him some sweets to eat, but neither the promised ornaments nor the suit of clothes. It is believed, that when the promised meal is spread before the crows on the roof of the house or on an open place, all the crows gather round it, but do not fall upon it until the particular crow to whom the promise was made comes to the spot and begins to partake of the repast.

3. The third class of superstitions common to the two countries is that which is connected with the movement of certain animals. In some parts of England, a sow crossing the way of a person, when he is going out on an important business, indicates disappointment, but not so, if the sow is accompanied by her litter of pigs. In Sweden, a cat crossing one's way indicates a bad omen. To avert it they say on such an occasion, "Foi! toi! trollen till markes," *i. e.*, "Pooh, pooh, may the evil spirit see it." In France, a black cat especially is very unlucky. In India, also, a cat crossing one's way when he starts for an important affair portends failure. To avert the evil, the man waits for a minute or two, or turns back a step or two, or takes off his shoes and, after a short time, puts them on again. All this is to indicate, that he had given up the work on meeting with a bad omen, and had started it again. In Europe, as in India, the howling of a dog is believed to presage death of a near friend or relative.

4. In both countries, salt has several superstitions attached to it. In Europe, if salt, when being removed from the cellar, falls on the table, it is an evil omen portending quarrel in the family. In India, they do not like to pass salt from hand to hand, as it is believed to portend some quarrel. They generally hand it over in a plate. If they do pass it from hand to hand, the giver, after giving the salt, pinches the

hand of the receiver to avert the quarrel or to end it in a pinch. The Greeks have a similar superstition about the soup. They do not pass it from hand to hand.

In India, salt is considered very auspicious on a joyous occasion. I have begun many a birthday of my boyhood with eating a few grains of salt, the first thing in the morning. To eat a few grains of salt on your birthday before partaking of any other food portends a good omen, indicating, that during the whole of the ensuing year you will always be sure of getting your *नमक रोटी* (*nimalk roti*, i.e., salt and bread) or livelihood. It is with this idea of good omen that many a Parsee lady always puts in a little salt in the tiffin basket of her relatives who go out on a long journey.

I was told that it is with a similar idea that in Northern Europe many families, when they leave their summer residences for their homes, take care to place behind them a piece of bread and salt. It is considered a good omen to do so, as indicating that they will all return safe and sound to take their meals again at the house next season.

5. The next class of superstitions, common to the two countries, consists of those superstitions which aim at averting the influence of an evil eye.

In India, if a sick person were to go before a healthy one and to talk of his illness, the latter would mutter some words like this, *रुग्ण रुग्ण*, i.e., "let it be there and there," meaning thereby that the illness complained of may not go to him. In Italy, the opposite party gently and imperceptibly taps from below, the table at which he may be sitting at the time, in order to keep off the complaint from him. In Italy, as in India, some people carry amulets to ward off evil. On occasions like the above, if the person is not at the table, and so not in a position to tap the table, he imperceptibly points his amulet to the person complaining about his illness to indicate, "May his illness remain to him and not come to me." In case the man bears no amulet he points with his two fingers thus \vee to the

speaker, thus wishing the illness to be repelled from himself.

In Greece, when they express their liking or affection for a child that is plump, well-formed, and healthy, after doing so, they spit on the ground to avert the influence, if any, of their evil eye drawn to the child by its beauty. In India, a mother makes a black mark on the face of her child after dressing it to divert the danger of an evil eye to the black spot. Sometimes, a mother, on hearing a man speak of the healthiness or plumpness of the child, says to the speaker, *तमासि पग तस्य शुभमे*, i. e., look to your feet. This is to avert the evil eye of the speaker from the child to his own feet. At Constantinople, I saw the house of a Greek bearing an old flag on a pole; some houses bear an old shoe. This is to avert the evil eye of passers by. In India, it is not unusual to see old shoes placed on a pole in fields with a good crop. This is done with the same object. If a fruit tree bears good and excellent fruit, it is not considered good to point to that fruit with one's forefinger. If that be done, the tree will catch the evil eye of the person, and the fruit will get rotten, or the tree will lose its fruit-bearing capacity. One must point to the fruit not with his forefinger, but with the middle part of his thumb.

It is with a view to avert the influence of an evil and malicious eye from the happiness and pleasure of the newly-married couple that old shoes are supposed to be thrown upon them in England. In some parts of England, it is lucky to throw an old shoe after a person going out on an important errand. In Turkey, when a sailor happens to leave a ship for good, some one from the rest of the crew throws after him an old shoe, or any other old worn-out thing with a view, that if he had an evil eye, he might bear it with him, or pass it over upon the shoe and not let it remain with them.

In Russia, iron is considered to possess the property of averting an evil eye. When they suppose the evil eye of a person to be coming towards them, they immediately hold their keys in

their hands. If they have no keys with them, they look for anything made of iron, and go and sit upon it or touch it to avert the danger.

In India, an iron nail is supposed to have this effect. Persons afraid of such an evil eye put in a corner of their house a particular nail for this effect. An old horse-shoe is sometimes met with on the very threshold of Indian houses. It is to frighten away an evil eye or a ghost. Many Indian mothers put very small iron knives round the necks of their pet children to avert an evil eye. It is not unusual to see below the cot of ladies in accouchement a knife and a lemon. The metallic knife is believed to withstand the influence of an evil eye upon the blessed condition of the mother and the new-born child. To be the blessed mother of a child is considered so much a blessing and a meritorious deed in the East, and to remain barren is considered so great a curse that from the very time of conception every possible care is taken, as well for her health as for her being out of the way of drawing an evil eye on her blessed condition. In her state of pregnancy, if an eclipse were to happen, the husband is not allowed during the period of the eclipse to hold a knife in his hand or to mend his pen. If he were to do so, either intentionally or unknowingly, the child that would be born would also bear a natural cut or mark on some part of the body. With the same idea of averting an evil eye by means of iron, it is not unusual to find a small knife or a nail or a scissors attached to the cradle of a child.

6. Among other miscellaneous superstitions common to the two countries we find the following :—In Europe, Friday is considered an inauspicious day for undertaking or beginning a new work. It is because Christ was crucified on that inauspicious day. In India also, Friday is generally inauspicious. It is because Venus (शुक्र); from which the day शुक्रवार (Friday) takes its name, is an inauspicious star. A man under the influence of that star is generally unlucky. In Europe, many take the number 13 as an inauspicious number

at the table, because Christ was arrested after the last supper at which there were 12 apostles with him, and they formed the number 13. In India, an odd number is auspicious and an even number inauspicious. Brides or bridegrooms are generally presented with an odd number of rupees, as 3, 5, 7, 9, 11, but rarely with 4, 6, 8, &c. The reason seems to be that the dead bodies are always carried by an even number of corpse-bearers. It is especially forbidden among the Parsees that the corpse be carried by an odd number of corpse-bearers.

In Europe, to hunters, the coming of an old woman from the opposite direction is a bad omen, indicating want of good game. In India, it is a widow that indicates a bad omen while starting for any important business.

In Europe, the breaking of a mirror portends a great mishap to the person to whom it belonged. In India, the sudden breaking not only of a mirror, but a chandelier or any other such glass work, especially on a merry occasion like marriage or birthday, is very unlucky.

In Europe, a loaf lying inverted portends an accident to a friend at sea. In India, it is a shoe lying inverted that portends quarrel.

THE PERSIAN MÂR.NÂMEH
OR,
THE BOOK FOR TAKING OMENS FROM SNAKES.*

Read on 30th November 1892.

President—SURGEON-MAJOR G. WATERS.

THE custom of taking omens from snakes seems to be very ancient. The people of antiquity associated with the snake various peculiar ideas. Some held it in great veneration and made it a symbol of Divine wisdom; others considered it to be a symbol of deceit and cruelty. Those who held it in veneration considered it to be "the most spirit-like of all the reptiles." Others who did not so hold it in veneration, considered it to be the symbol of the power of evil. Again, some held it be an emblem of eternity; others to be that of fickleness and treachery. For example, the Seshâ Nâga of the ancient Hindus, under its name of "Ananta" *i.e.*, the endless, was a symbol of eternity. Those who considered it to be "the most spirit-like of all the reptiles," compared the earth with it, saying that, as the serpent cast off its old skin and appeared in a youthful state, so the earth, after the resurrection, is expected to appear in a rejuvenated state.¹ The ancient Assyrians had made the serpent an emblem over their military flags from a similar view of veneration, and it is said that the Persian king Cyrus had imitated that emblem over his flag from the Assyrians.²

From Herodotus we learn that the sudden appearance of a large number of snakes in a district was considered to be full of omens. In the reign of the Lydian king Cræsus, "all the suburbs of Sardis were found to swarm with snakes, on the

* Journal Vol. III, No. 1, pp. 35-41.

¹ *Isis Unveiled*, II., p. 490.

² *Ibid.*

appearance of which the horses left feeding in the pasture grounds, and flocked to the suburbs to eat them. The king, who witnessed the unusual sight, regarded it very rightly as a prodigy. He, therefore, instantly sent messengers to the sooth-sayers of Telmessus to consult them upon the matter. His messengers reached the city, and obtained from the Telmessians an explanation of what the prodigy portended, but fate did not allow them to inform their lord; for ere they entered Sardis on their return, Crœsus was a prisoner. What the Telmessians had declared was, that Crœsus must look for the entry of an army of foreign invaders into his country, and that, when they came, they would subdue the native inhabitants, since the snake, said they, is a child of earth, and the horse a warrior and a foreigner.¹

According to the same authority, in ancient Thebes, some serpents were regarded as sacred. When they died, they were buried in the temple of Jupiter, the god to whom they were sacred.²

The idea of attaching sacredness to snakes as to other animals seems to have originated from the fact that, though injurious to mankind to a certain extent, they did a good service to those who believed in their sacredness in some way. For example, we learn from Herodotus,³ that the ancient Egyptians held the bird Ibis sacred, because it destroyed the winged snakes which made their entrance from Arabia into Egypt regularly with the commencement of the spring. Then the asp, a species of venomous snake, was in its turn held sacred at some places, because it destroyed rats and other vermin that worked havoc in the fields. Sir George Rawlinson says that the asp or Naia was the emblem of the goddess Ranno, and was chosen to preside over gardens on account of its habit of destroying rats and other vermins. Altars and offerings were

¹ Rawlinson's *Herodotus*, Book I., Chap. 78.

² *Ibid* Book II., Chap. 74.

³ *Ibid* Book II., Chap. 75.

placed before it, as before dragons, in Etruria and Rome. . . . In hieroglyphics it signified "goddess," it was attached to the head-dresses of gods and kings, and a circle of these snakes composed the "asp-formed crowns" mentioned in the Rosetta stone. Being the sign of royalty, it was called βασιλίσκος (basilisk) "royal."¹

Considerations like these would lead us to the large question of snake or serpent worship which I do not wish to enter into here. Suffice it to say that, as pointed out above, some nations held snakes in veneration, on account of the services they were believed to do directly or indirectly to their country, while others held them in contempt.

The ancient Persians or Zoroastrians were one of those nations that held the snake in no veneration: The snake was one of those "Kharfastars," which it was always considered meritorious to kill. A believer of the good Mâzdayaṣnân religion was recommended to keep with him a (𐬨𐬀𐬎𐬌𐬎) snake-killer, which was a stick to kill the snakes with,² This stick was also used to punish the criminals who were considered to be as poisonous spiritually as the snakes were physically. A priest had always with him such an instrument (Zend³ 𐬨𐬀𐬎𐬌𐬎𐬌𐬎 Pahlavi 𐬨𐬀𐬎𐬌𐬎𐬌𐬎). Mairya (Mâr) i.e., the snake, was a synonym for Ahriman, the evil spirit.⁴

The Persian Mâr-nâmeḥ or The Book of Snakes—the text and translation of which I beg to submit before our Society this evening—is a small metrical composition in modern Persian of 32 couplets, which can lay no claim to elegance of style or beauty of language. It enumerates the thirty days of a Parsee month and describes the omens which the sight of a snake presents on those days. That it is written by a

¹ Rawlinson's *Herodotus*, Vol. II., p. 123.

² S. B. E., Vol. V., West's *Bundehesh*, ch. XXVIII, 22.

³ *Vendidad*, XVIII., 4.

⁴ *Vend.*, XXII., 2, 9, 15.

Zoroastrian Persian appears from two facts: firstly, the names of the thirty days of the month are Parsee or Zoroastrian names. This alone will not be sufficient to enable us to say that the book is a Parsee book, because we know, that even after the Arab conquest, the Mahomedan writers had, for some time and for several reasons, continued the use of the ancient Parsee names for days and months. But the second reason which determines that the book is the work of a Parsee is this: that the Mâr-nâmeh forms a part of the Parsee Revâyats, which are to a great extent, a collection of various writings, both in prose and verse, on Zoroastrian subjects.

From what we have said about the view of the ancient Persians, it clearly appears that the contents of this Mâr-nâmeh are not in the spirit of the belief of the ancient Persians, who, not only took no omens from snakes, but were enjoined to kill them whenever and wherever they saw them. It is true that the idea of holding the different days of the month auspicious for particular kinds of work, was not foreign to the ancient Persians of at least the Sassanian times. This we find from a small Pahlavi book, the Mâdigân-i-Sî-roz, supposed to be written by that great Zoroastrian divine, Âderbâd Mârespand, who lived at the end of the third century after Christ. This Pahlavi book enumerates the thirty days of a Parsee month, just as our Mâr-nâmeh does, and describes for what particular kinds of work those days are specially auspicious. But the idea of taking omens from the sight of snakes on those days is foreign to the views of the ancient Persians about snakes. It is possible that foreign views had influenced the Parsee writer of the Mâr-nâmeh. A foreign belief in the sacredness of the serpents and in the omens presented by their movements, as that which prevailed in Egypt, had possibly influenced the Parsee writer of the Mâr-nâmeh.

The Revâyât, of which it forms a part, seems to have been written and collected about four hundred years ago.

With these few observations, I beg to submit before the Society the short text of the Mâr-nâmeh, which has not hitherto been published, for publication in its Journal. I will add my own translation of the text. I am indebted to my learned friend, Mr. Edalji Kersâspji Ântiâ, Zend Teacher in Sir Jamsetjee Jejeebhoy Zarthoshti Madressa, for the text which I have copied from his manuscript of the Revâyat-i-Dârâb Hormazdiâr.¹ I have collated the text with that of the Revâyat of Burzo Kâmdin in the Mulla Feroze Library in Bombay, and have given the variations in footnotes:—

مار نامه

اگر مار بینی بروز هر مزد
زیادت شود حرمت و مال و مزد
اگر روز بهمن به بینی تو مار
غمی سخت بینی در آن روزگار
اگر مار بینی باردی بهشت
2 شود خویش تو یک بسوی بهشت
بشهرور اندر به بینی تو مار
یکی غایبی را بگیری کنار
سفندار آمد روز بینی تو مار
تو نزد خلقان بود خوبکار
بخورداد گر مار بینی نگر
که ناگاه پیش تو آید سفر
بگام دل خویش گشتن بزود
که فمگین نگردي تو خود با وجود
بمرداد گر مار بینی مبین
4 که ناگاه پیش تو آید فمین
بدپادر اندر بینی تو مار
بر آید مراد تو از هر کنار

¹ Vol. III., p. 593.

² M. F. (Burzo Kâmdin's Revâyat in the Moola Feroze Library, p. 355)

یکی خویش تو میشود سوی بهشت

³ M. F. بتو اندرون کرد بسیار بود

⁴ M. F. بگردی ز چیزی تو ناگه فمین

اگر روز آدر ببینی تو مار
 بیای بی خوبی از روزگار
 بآبان اگر بدیش در زمان
 بر آیه مراد تو اندر زمان¹
 اگر مار بینی تو در روز خور
 بنزد یک شادان شوی یاز دور
 اگر مار بینی در روز ماه
 ز دیدار او کار گوده تباہ
 اگر مار بینی در روز تیر
 بیای تو مالی قلیل و کثیر
 اگر مار بینی تو در روز گوی
 سفر پیش آیه تو دیری مکوش
 اگر مار بینی تو در دیهر
 بر آیه مراد ز گرهان سپهر²
 اگر مار بینی تو در روز مهر³
 سفر پیش آیه بزودی نه دیر
 اگر مار بینی بروز سروش
 بخانه رو و جامه نو بدوش
 اگر رشنه بینی سرشرا بکوب
 اگر سنگ باشه و گر خشک چوب
 که علت فزاید ز دیدار اوی
 بزه ناتوانی هم از کار اوی
 اگر مار بینی بفروردین
 فزاید ترا شادی و نازنین⁴
 اگر روز بهرام بینی تو مار
 از آنروز رخسار خود دور دار
 اگر مار بینی تو در روز رام
 تو در جنگ و پر خاش مانی مدام

¹ M. F. بیای مرادی هم اندر زمان

² M. F. بر آید مراد توای خوبهتر

³ M. F. اگر مهر باشد که بینی لگو

که فاجعه پیش تو آیه سفر

M. F. فزاید ترا شادمانی دین

اگر مار بینی تو در روز باد
 ز دیدار او مال گردد بباد
 اگر مار بینی تو در دیدین
 بود رنج و علت دایلمست این
 1 بدین روز گر مار بینی از آن
 بر آید مرادت شوی شادمان
 اگر ارد باشد که بینی همین
 که ناگاه گردی ز چیزی غمین
 2 اگر روز آفتاد بینی تو مار
 هم روز و شب شادمانی شمار
 اگر مار بینی 3 بروز آسمان
 4 (تو شنوی ز بهتانهای گران
 اگر روز زمیاد بینی تو مار 5
 بیابی، تو داد از جهان کردگار
 اگر مار بینی بمار سپند
 مرش را 6 جدا کن که رستی ز بند
 چون روز انیران بینی تو مار
 7 غم و فکر زان روز چندی شمار

TRANSLATION.

1. If you see a snake on the day of Hormazd,⁸ your honour, property and income will increase.
2. If you see a snake on the day of Bahman, you will meet with great grief at the time.

1 M.F. { اگر مار بینی تو در روز دین
 بر آید مراد تو ای پاکدین

2 M.F. { چو آفتاد باشد که بینی بدان
 تو باشی هم روز و شب شادمان

3 M.F. بسی بشنوی 4 تو در

5 M.F. { اگر مار بینی تو در زمیاد
 ز دادار گیتی بیابی تو داد

6 M.F. فرو کوب

7 M.F. از ان روز رخسار خود دور وار

⁸ Hormazd is the first day of a Parsee month, Bahman the second day, Ardibehesht the third day, and so on.

3. If you see a snake on the day of Ardibehesht, a relation of yours will go to heaven.¹

4. If you see a snake on the day of Sheherivar, you will (soon) find an absent friend in your arms.²

5. If you see a snake on the day of Safendârmad, your affairs with the people of the world will end happily.

6. If you see a snake on the day of Khordâd, expect, that you will shortly have a long journey before you, that you will soon return (from it) with the desire of your heart fulfilled, and that you will not be disgusted with your life.³

7. If you see a snake on the day of Merdâd (Amerdâd) do not look at it, (or otherwise) you will soon have a cause to be sorry.

8. If you see a snake on the day of Depâdar, your desires will be satisfied from all directions.

9. If you see a snake on the day of Âdar, you will receive a great good from the hand of Time.

10. If you see it (the snake) on the day of Âbân, your desires will be immediately fulfilled.

11. If you see a snake on the day of Khur (Khurshid), you will be happy shortly or after some time.

12. If you see a snake on the day Mâh, your affairs will be all ruined by seeing him.

13. If you see a snake on the day of Tir, you will come in possession of some property, whether large or small.

¹ Ardibehesht, the name of the third day of the month, for which the omen is described, is also the name of an archangel who is said to have the key of the Gate of Heaven in his charge. Ardibehesht is the later form of the Avesta word "Asha Vahishta," which means "the best purity." When Ardibehesht is said to be in charge of the Gate of Heaven, it is meant that a man can go to paradise, by observing in his life, "the best purity." "To go to paradise," has come to mean colloquially 'to die.' Therefore, what the Mâr-nâme seems to mean is: that, if a man were to see a snake on the third day of the month, it is a bad omen, predicting the death of a near relation.

² In India, a peculiar noise made by a crow is supposed to indicate the arrival of a dear relation or at least of a letter from him. *Vide* my paper before the Society on "A few Superstitions Common to Europe and India," Vol. II., No. 3, p. 167. *Vide* above p. 28.

³ M. F. (M. F. Barzo-Kamdin's *Bevâyat*), you will get great profit from it.

14. If you see a snake on the day of Gosh, a journey will be soon before you ; you need not wait long.

15. If you see a snake on the day of Depmeher, the revolving heavens will satisfy your wishes.

16. If you see a snake on the day of Meher, it will not be long before you will go out on a journey.

17. If you see a snake on the day of Sarosh, go home and put on a new suit of clothes.

18. If you see a snake on the day of Rashnê, strike on its head either with a stone or with a dry stick, because a look at it (on that day) increases your defects, and because helplessness results from its works.

19. If you see a snake on the day of Farvardin, that will increase your joy and merriment.

20. If you see a snake on the day of Boherâm,¹ keep away your face from that day.

21. If you see a snake on the day of Râm, you will always remain in a state of warfare and quarrel.

22. If you see a snake on the day of Bâd (Goâd), a look at it will destroy all your property.

23. If you see a snake on the day of Depdin, trouble and loss will be the result of that.

24. If you see a snake on the day of Din, your desire will be fulfilled and you will be glad.

25. If you see it on the day of Ard (Ashishang), you will unawares have cause to be sorry for something.

26. If you see a snake on the day of Âstâd, count upon all joy for that day and night.

27. If you see a snake on the day of Âsmân, you will hear of grave charges against you.

28. If you see a snake on the day of Zamyâd, you will obtain justice from the Creator of the world.

29. If you see a snake on the day of Mârespand, sever its head from its body, so that you may be free from difficulties.

30. If you see a snake on the day of Anirân, count upon some grief and anxiety from that day.

¹ The meaning is not clear ; perhaps, it means 'Do not go out on that day.'

CHARMS OR AMULETS

FOR SOME

DISEASES OF THE EYE.*

Read on 28th March 1894.

President—MR. H. A. ACWORTH.

FAITH in the virtue of charms and amulets is common to almost all nations and all ages. The belief has been prevalent at one time or another, among almost all countries. It is a common belief in many countries, even now, that the mere carrying of certain medical preparations or plants on the body of a person, has the power of healing diseases. They say, that similar faith has not entirely ceased in England, even at the present time. Pieces of parchment with passages from the Bible were carried about by the Jews on their bodies as amulets, and they were known as phylacteries. Pieces of paper with passages from the Koran are carried about by the Arabs under the name of *Tāviz* (amulets). One, very often, comes across such amulets among the Hindus.

The subject of this paper is a similar charm or amulet prepared by a respectable Parsee family at Nowsaree for a complaint of the eye known as *ꣳꣳ* (ulcer of the cornea). The charm is known there by the name of *ꣳꣳꣳ ꣳꣳꣳ* i.e., the thread for the ulcer of the cornea. A large number of people afflicted with that complaint go to Nowsaree from adjoining villages to take the charm from the Parsee family. Further on, I will also give the text of a Persian amulet with passages from ancient Avesta texts. The use of that amulet is enjoined generally for all kinds of eye complaints.

As an instance of the still surviving belief in the virtue of amulets, is mentioned the case of the anodyne necklace.

* Journal Vol. III, No. 6, pp. 333-45.

which is made up of beads formed from the roots of bryony and which is suspended from the necks of infants with the object of helping the process of their teething. It sometimes happens that the particular plant, used in the charm, is believed to possess the medicinal properties of curing a particular disease if taken internally. The popular belief, then transfers the efficiency of internal application to mere external application, and turns the medicinal plant into a mere charm or amulet. How far that is true in the case of the charm I am describing this evening, I leave it to medical members of our Society to determine.

The plant, whose root I have placed on the table for the inspection of the members of our Society, is known at Nowsaree as વાર મોગ્રો (vâr mogrô), and is used, as I have said, as a charm or an extraordinary cure for a complaint in the eye known as ડુલ્હ. It is identified by Dr. Lisboa as "*Jasminum Pubescens*," coming nearer to "*Jasminum Rottlenarum*." Dr. Lisboa says, that its uses are not known, and that like the flowers of all *Jasminums*, its flowers are more or less scented :

They say, that there lived in Nowsaree, about 50 years ago, a Parsee gentleman, named Sorabjee. One day a *jukir* happened to pass by his door and was pleased with his looks. To show him his liking for him, he taught him a cure for the ulcer. He showed him the plant in the adjoining gardens and fields and asked him to follow the following instructions to make the application of the plant perfectly efficacious as a cure. He also said that the cure could only be produced by Sorabjee or some male members of the family in direct line of descent from him.

The person who is in the direct line of male descent from Sorabjee has to go to the place where the plant grows, on a Saturday evening and invite the plant for the next morning. "તેને આણીઆવે" is the Gujarati phrase used at Nowsaree for the invitation. The process of this invitation consists in placing a few grains of rice at the root of the plant and in saying, "I will take you away to-morrow for the cure."

The man must go to the plant early in the morning the next day, *i.e.*, Sunday, before washing himself and dig out the root. The root, after its being dug and cut out from the plant, must, on no account, be allowed to touch again the mother earth. It must be dried and not allowed to touch any wood. It must be kept suspended from a wall by a nail. Women in their menses, men after their wet dreams, and persons in the state of such temporary uncleanness, must, on no account, touch these roots; otherwise they lose all their so-called medicinal properties.

To prepare the thread, it is necessary that the yarn must have been prepared by a spinster. Some say, that it is necessary to do so on the *Kdlichowlas* 𑂔𑂗𑂢𑂰𑂔𑂱 day. Seven threads of the yarn are woven into one which is then put round the root, so as to pass thrice over it.

If the patient has the ulcer in the left eye, he is to put on the thread on the right ear and *vice versa*. Before so putting it on, the smoke of frank-incense must be passed over it.

The person carrying the thread for the patient should take care not to put himself in any state of uncleanness. Again, the patient must on no account let it fall on the ground or on his bed. If it falls on the ground, he is to send for another thread. If it falls on a sleeping bed it must be again submitted to the process of passing the smoke of frank-incense over it. It must be immediately removed when the patient is free from his complaint, otherwise it may further spoil the eye. The family, which inherits the right of producing the medicinal properties in the above described manner is prohibited from charging any fees to the patients for preparing the threads. But they sometimes ask the patients to feed the dogs of the streets, as an act of charity in return for the cure. It is said that hundreds of men of all religions from the adjoining villages go to Nowsaree to take the thread so prepared, for the patients afflicted with ulcers in their villages. It is very noticeable in India, that while at times illiterate people of

different religions knock one another's heads for their so-called zeal for their religion, at other times they resort to the priests of the hostile communities for the sake of charms and amulets. It is not rare for a Hindu to go to a Mahomedan Moola, a Parsee Mobad or a native Christian Padre, nor is it rare for a Mahomedan, a Parsee or a Christian to go to a Hindu Brahmin, and so on, to fetch from him a charm or an amulet, blessed by incantations from the scriptures of that very religion which they seem to hate with words and sometimes with blows.

The invitation to the plant in the above case on a Saturday evening, to be prepared to be taken away for the ulcer the next morning, seems to be something like an invitation to the spirit of the tree. It reminds us of the belief in the transference of a disease to a tree or to the spirit in the tree. 'In Ennemoser's History of Magic, we find the following reference to the belief which is somewhat akin to the invitation to the plant in our above story of Nowsaree.

"Amongst the forms of adjuration, we find the commencement thus:—'Twig, I bind thee; fever, now leave me.' Westendorp relates the following Netherlands practice:—Whoever has theague, let him go early in the morning to an old willow tree, tie three knots in a branch, and say, 'Good morning, old one! I give thee the cold; good morning, old one!' He must then turn round quickly, and run off as fast as he can without looking behind him."¹

This belief in the transference of a disease to something else reminds us of the so-called cure for another complaint of the eye, known as the ચાજણી (stye).

The best remedy believed in, for curing this, is the knocking at midnight, at the door of the house of a man who has two living wives. While doing so, he has to utter these words: "ચાજણી ધર બાજણી. આને મને તો કાલે પુને" i.e., Stye! you are the breaker (of the peace) of a house. To-day it is my turn, to-morrow it will be yours."

¹ "The History of Magic" by Joseph Ennemoser, translated from the German by W. Howitt (1854) Vol. II, p. 206.

This cure for the sty (ଆମ୍ବୁଳି) reminds us of another cure for the same. The mere application of a dried bomaloe or Bombay duck upon the sty is believed to be efficacious, because the ଆମ୍ବୁଳି (sty) is said to be of the Brahmin caste (ବ୍ରାହ୍ମଣୀ ଜାତି). And as the Brahmins, being strict vegetarians, shudder at the sight of fish, so the sty being a Brahmin by caste, will shudder at the sight of a bomaloe and will immediately leave the eye of the patient on the application of that fish. ⁽¹⁾

The above story, of a charm for the eye prepared by a respectable Parsee priestly family at the direction of a *fakir*, naturally leads us to inquire, if there are any strictly Parsee charms or amulets for the eye spoken of in the old Persian books. We find nothing on the subject in the older books, but the later Persian Revâ-yats give a Tâviz or an amulet for curing all general complaints of the eye. I have taken the text of this amulet from the manuscript copy of the Revâ-yat-i-Burzô Kavâm-ud-din belonging to Mr. Edalji Kersaspji Antia, Zend teacher at the Sir Jamshedji Madressa. The text gives the following instruction as to how the amulet is to be put on:
 بردست چپ بستن تا درد چشم دفع شود بواج بهرام ایزد گرفتن و بستن
i.e., "To be tied on the left hand until the complaint of the eye is cured. To tie and untie it with the Bâj of Boheram Yazad."

¹ Compare the following :—

"A singular remedy is adopted against *dyspnoea*, or fainting, which they call 'mountain sickness.' This they (the Kirghese) represent to themselves under the form of a young lady, before whom they utter to the patient the most obscene and disgusting expressions, thinking thereby to shock the lady's modesty and drive her away."—*Chinese Central Asia* by Dr. Lansdell, Vol. I, p. 124,

"As illustrative of treatment by symbol, it may be mentioned that if the melody reside in the lungs or liver, they give the patient the corresponding parts of an animal to eat, as, for instance, the roasted eyes of an ox to cure ophthalmia! Again, the treatment of intermittent fever and difficult parturition by fright are still more remarkable." *Ibid* p. 124 *notr.*

being very friendly to physicians, and as being an ardent student inquiring into the nature of human constitution.¹ Later books say, that it is owing to his connection with all kinds of medicines and cures, that the name of Fredun is mentioned in various Persian charms and amulets.

I beg to lay on the table, for the inspection of members, a ring, which is the property of Dowager Lady Ruttonbai, Jamshedjee Jejeebhoy. It is intended to be used as a cure for the ulcer in the cornea of the eye. . . . It is made of a kind of stone having on one side the form of an eye with the eye-ball and the white of the eye clearly marked. This amulet is enjoined to be passed over the eye several times every morning by some person other than the patient, and it is believed to lessen the ulcer or the opacity of the cornea gradually.

¹ Shen's Mirkhond, p. 172.

A FEW ANCIENT BELIEFS

ABOUT THE ECLIPSE

AND A FEW SUPERSTITIONS BASED ON THOSE BELIEFS.*

Read on 25th April 1894.

President—MR. KHARSETJI RUSTAMJI CAMA.

THE last eclipse of the Sun, on the sixth of this month, has suggested to me, the subject of my paper this evening. Sitting on the verandah of my house the previous evening, I heard a few mill-hands talk various things about the phenomenon and about the customs to be observed on the occasion. I thought that an inquiry into the belief of the ancient Persians about the cause of the eclipse, a comparison of that belief with the beliefs of other ancient nations, and an enumeration of the superstitions based on those beliefs, would form a fitting subject for a paper before this Society. Hence this paper.

I.

The ancient Aryans, and the different nations that descended from them, held a belief, that the eclipse was the result of a fight between a hostile power and the Sun or Moon as the eclipse happened to be solar or lunar. Though, according to Sir Monier Williams, Arya-bhata, who lived in the fifth century after Christ, knew the true theory about the cause of the eclipse, the *Māhabhārata* points to a similar belief among the ancient Hindus. Dowson thus describes the belief.¹

“Rāhu is a Daitya who is supposed to seize the sun and moon and swallow them, thus obscuring their rays and causing eclipses. He was son of Viprachitti and Sinhikā, and is called by his metronymic Sainhikēya. He had four arms, and his lower part ended in a tail. He was a great mischief-maker, and when the gods had produced the *Amrita*

* Vol. III, No. 6, pp. 346-60.

¹ Dowson's Classical Dictionary of Hindu Mythology. The word Rāhu.

by churning the ocean, he assumed a disguise, and insinuating himself amongst them, drank some of it. The sun and moon detected him and informed Vishnu, who cut off his head and two of his arms, but, as he had secured immortality, his body was placed in the stellar sphere, the upper parts, represented by a dragon's head, being the ascending node, and the lower parts, represented by a dragon's tail, being Ketu the descending node. Rāhu wreaks his vengeance on the sun and moon by occasionally swallowing them." The same story is referred to in the Vishnu Purāna. Thus, it is the fight between the Daitya Rāhu and the sun or moon that causes the solar or the lunar eclipse. According to Pictet,¹ it is this story, that has given the Sanscrit word *rāhu-graha*, its secondary meaning of eclipse. The same authority gives different myths of the same kind prevalent in other nations. The Mongols have taken this belief from the Indians with this difference, that among them Aracho has taken the place of Rāhu. The Scandinavians say that there are two wolves Sköll and Hati which always run after the sun and the moon. Hati, which is also known by the name of Mānagarmr (the dog of the moon), will, in the end, devour the moon. It is this tradition that has given rise to the Burgundian phrase "May God save the moon from the wolves," which is used ironically for a distant danger.²

The ancient Greeks, at one time, believed, that Diana or the moon once fell in love with Endymion, the beautiful shepherd when he once slept unclothed, on Mount Latmos, and that the lunar eclipses were due to her absence from the Heavens to pay her frequent nocturnal visits to her lover on the earth.

The Romans believed that the sorcerers and magicians, especially those of Thessaly, had the power to bring the moon down to the earth from the heaven to aid them in their enchantments and that the eclipse was due to this attempt on the part of the magicians. The Chinese belief about the eclipse is

¹ Les Origines Indo-Européennes, Livre Quatrième Chap. III, Sec. I, 369 (Les Hellses), Deuxième édition; Tome III, p. 329, ² *Ibid.*

thus described by Lewis Le Comte :¹ "All nations have ever been astonished at eclipses, because they could not discover the cause of them; there is nothing so extravagant as the several reasons some have given for it; but one would wonder that the Chinese, who as to astronomy may justly claim seniority over all the world besides, have reasoned as absurdly on that point as the rest. They have fancied that in heaven there is a prodigious great dragon, who is a professed enemy to the sun and moon, and ready at all times to eat them up. For this reason, as soon as they perceive an eclipse, they all make a terrible rattling with drums and brass kettles, till the monster frightened at the noise lets go his prey While the astronomers are on the tower to make their observations, the chief Mandarines belonging to the Lipou fall on their knees in a hall or court of the palace, looking attentively that way and frequently bowing towards the sun to express the pity they take of him, or rather to the dragon, to beg him not to molest the world, by depriving it of so necessary a planet." The same author, later on, thus describes what he saw during an eclipse.

"The Chinese, . . . were terribly alarm'd, imagining that the earth was going suddenly to envelope in thick darkness. They made an hideous noise all abroad, to oblige the dragon to be gone. It is to this animal that they attribute all the disappearances of the stars, which come to pass, say they, because the celestial dragon, being hunger-bit, holds at that time the sun or moon fast between his teeth, with a design to devour them."²

Coming to the belief among the ancient Persians, we find no reference to the eclipse in the oldest writings of the Avesta. Among the Pahlavi books, we find the Dinkard saying, that the moon shines with the light of the sun.³ It is the Dâdis-

¹ A compleat History of the Empire of China, by Lewis Le Comte, Jesuit, (second edition 1739) pp. 70-71.

² *Ibid* p. 483.

³ Dastur Peshotan, Bk, I, chap, LI, 6. Vol. I., p. 48.

Translation.

"Two opaque (avin) dark faces (or bodies) move and revolve far below the sun and the moon. When in the usual revolution of the sky, they pass below the sun or below the moon, it (i. e., one of the two opaque bodies) becomes a covering and stands as a curtain (پرده) over the sun. Thus it is that the sun or the moon is not seen. Of both these opaque bodies, one is called the head and the other the tail. Their motion is explained in the calculation of astronomers. However, in standing in the way of, and in covering those luminaries, they do not thereby (actually) raise a covering over those luminaries. From (the fact of) the luminaries being in a place pure and free from opposition, and from (the fact of) the (two) concealers (of light) being far below them, there result no diminution of light in those luminaries, except this, that their light is concealed from the world, and that their all-adorning energy of supplying light to the earth during that time is incomplete."

It appears from this passage that the ancient Persians believed that the eclipse was caused by two opaque dark bodies interfering between us and the luminaries, that those dark bodies moved much below the luminaries, and that their cutting off, of the light of the luminaries was temporary. We do not find in the Dâdistân-i-Dini, any clear reference to the two opaque dark bodies as being distinctly hostile to the sun and the moon, but the following passage in the Shikand Gumanik Vijâr shows, as Dr. West says, that these bodies were hostile to the luminaries :

و گویند که دو تن از جنات در زیر زمین و در میان زمین و آسمان

(۱) و هرگاه که یکی از این دو تن در میان زمین و آسمان

¹ The text published by Dastur Hoshang and Dr. West, p. 199; ch. IV., 46.

"And those two fiends that are greatly powerful, who are opponents of the planetary sun and moon, move below the splendour of (those) two luminaries."¹

The idea of there being some heavenly bodies opposed to other heavenly bodies is not entirely foreign to Persian belief. According to the *Zâd-spam*,² some heavenly bodies are said to belong to the good creation, and others, for example, the planets, to the evil creation.

There is one thing to be noticed in the *Mahābhārata* version of the cause of the eclipse and the *Dādistān-i-Dini* version. One of the two interfering dark bodies is spoken of in the *Dādistān-i-Dini* as the head (*sar*), and the other as the tail (*dūmb*). So, in the *Mahābhārata*, Rāhu's body being cut into two pieces by Vishnu, his upper parts were represented by a dragon's head and his lower parts by a dragon's tail.

Not only do these references in old books point to a belief in a fight between a hostile power and the luminary as the cause of the eclipse, but as Pictet points out,³ the very words for eclipses in different nations point to that belief. For example, the Persians speak of the eclipse as گرفت ماه یا گرفت آفتاب i.e., "the capture of the moon or the capture of the sun."⁴ The Pahlavi word **𐬕𐬀𐬯𐬀𐬎** *vakhduntan*, used in the

above passage of the *Dadistan-i-Dini*, is also a synonym of Persian 'girafan' and means "to catch hold of, to seize." The Sanscrit ग्रहण, which has come to mean an eclipse in Gujarati has also the same primary meaning. According to Pictet,⁵ 'camman,' the old Irish word for eclipse, signifies 'combat.'

Again, a few proverbs of different nations also point to the belief, that a fight with a hostile power was the cause of the eclipse of the luminary. For example, the tradi-

¹ S. B. E. XXIV (Shikand-Gumanik Vijar, chap. IV, 16) p. 132. Dr. West's Pahlavi Texts Part III.

² S. B. E. V, p. 161, West's Pahlavi Texts I., *Zadspam*, chap. IV. 3.

³ Vide the word گرفت in Dr. Steingass's Persian-English Dictionary.

⁴ *Les Origines Indo-Européennes*, 2nd ed. Vol. III p. 330; Bk. IV, chap. III, Sec. I, 362.

tion of a fight between two wolves and the sun or the moon, being the cause of the eclipse, has given rise to a proverb among the Burgundians, which is used ironically for a distant danger, but, which literally means, "May God save the moon from the wolves." The Tamils also hold the belief of the fight, and so, we find in one of their quartrains, illustrating "generosity to fallen foes." In reference to this belief, an old quartrain says:—

"Worthy men, when they behold where foes are foiled, themselves too feel sore-abashed, and do not hasten on to crush them. Behold, the strong invulnerable dragon draws not near the moon (to swallow it) when it is in its tender crescent days!"¹ Again, take our common Gujarati proverb ધ્રુવ લાગે. When two persons begin a quarrel, we generally say ધ્રુવ લાગે, i.e., the eclipse has commenced.

II

We will now speak of some of the eclipses immortalized in history, as having produced, by a superstitious belief in them, marvellous changes in the destiny of great men and great armies..

Eclipses were generally regarded by almost all the ancient nations as precursors of some events of great importance. Herodotus supplies us with some instances. When the famous bridge over the Hellespont was completed by the Persian king Xerxes, the occurrence of an eclipse of the sun struck the monarch with alarm. "At the moment of departure," says Herodotus, "the sun suddenly quitted his seat in the heavens, and disappeared, though there were no clouds in sight, but the sky was clear and serene. Day was thus turned into night; whereupon Xerxes, who saw and remarked the prodigy, was seized with alarm, and sending at once for the Magians, inquired of them the meaning of the portent. They replied—"God is foreshowing to the Greeks the destruction

¹ The Nāladīyār or Four Hundred quartrains in Tamil, by G. Pope. 155.

of their cities; for the sun foretells for them, and the moon for us.' So Xerxes, thus instructed, proceeded on his way with great gladness of heart."¹

According to the same authority, it was a solar eclipse that had frightened the Spartan general Cleombrotus into recalling his army from the task of building the wall at the Isthmus.² Again it was an eclipse, known subsequently as the "Eclipse of Thales," being predicted by him, that had frightened the two fighting nations, the Lydians and the Medians, into entering into some terms of peace.³

Malcolm, who believed that Cyaxares, the Median king spoken of by Herodotus, was the same as Kaikâus of Firdousi, points to a passage in the *Shâh-nameh*⁴, as referring to this, above eclipse predicted by Thales of Miletus. In the expedition of Kâus to Mazenderan, according to Firdousi, Kâus and his army were "struck with a sudden blindness, which had been foretold by a magician." Malcolm says, that the predicting magician is no other than Thales of Miletus and that the blindness was nothing but the darkness caused by the eclipse.⁵ I think it is a far-fetched comparison of events suggested to Malcolm by his zeal to find striking resemblances between the events of the reigns of the two monarchs. If Firdousi's account of the phenomenon refers to anything, it is to a sudden volcanic eruption.⁶

From Tacitus, we learn that Drusus, the son of Tiberius, made use of the occurrence of a lunar eclipse, which occurred during the time of a revolt by three Roman legions under his command, to frighten his soldiers and thus to suppress the

¹ Rawlinson's Herodotus, Vol. IV., p. 39, Bk. VII., Ch. 37-38.

² Ibid. Vol. IV., p. 390, Bk. IX., 10.

³ Ibid. Vol. I., pp. 212-13. Bk. I., 74.

⁴ Firdousi, *Liber Regum*, by J. A. Vuller, Vol. I., p. 328.

⁵ History of Persia, by Sir John Malcolm, Vol. I., p. 515.

⁶ Or perhaps it was a great dust storm. The eruption or the storm was supposed to have been brought on by a magician, but Firdousi says nothing of its being foretold (*vide* Warner Brothers' Translation of the *Shâh-nameh* Vol. II., p. 40).

revolt. Tacitus thus describes the event: "The night that followed seemed big with some fatal disaster, when an unexpected phenomenon put an end to the commotion. In a clear and serene sky the moon was suddenly eclipsed. This appearance, in its natural cause not understood by the soldiers, was deemed a prognostic denouncing the fate of the army. The planet, in its languishing state, represented the condition of the legions: if it recovered its former lustre, the efforts of the men would be crowned with success. . . . The crowd in the meantime, stood at gaze: every gleam of light inspired the men with joy; and the sudden gloom depressed their hearts with grief. The clouds condensed, and the moon was supposed to be lost in utter darkness. A melancholy horror seized the multitude; and melancholy is sure to engender superstition. A religious panic spread through the army. The appearance in the heavens foretold eternal labour to the legions; and all lamented that by their crimes they had called down upon themselves the indignation of the gods. Drusus took advantage of the moment."¹ Tacitus then describes at some length how Drusus by promises and by the terror caused by the eclipse, subdued the spirit of the insurgent soldiers.

Plutarch, in his *Lives*², refers to several eclipses, which had agitated the minds of great men and great nations in antiquity. An eclipse of the sun at the time of the death of Romulus had greatly agitated the minds of the Romans. An eclipse at the time when Pericles was embarking for an expedition against the Peloponnesians had frightened the pilot and his men. "The whole fleet was in readiness, and Pericles on board his own galley, when there happened an eclipse of the sun. This sudden darkness was looked upon as an unfavourable omen and threw them into the greatest consternation. Pericles,

¹ The Annals of Tacitus, Bk. I., ch. 28. The Works of Tacitus by A. Murphy (1818), Vol. I., p. 62.

² Plutarch's Lives, translated by J. and W. Langhorne, Vol. I., p. 88.

observing that the pilot was much astonished and perplexed, took his cloak and having covered his eyes with it, asked him, "If he found anything terrible in that, or considered it as a sad presage?" Upon his answering in the negative, he said, "Where is the difference between this and the other, except that something bigger than my cloke causes the eclipse?"¹

In the last Macedonian War, the Roman Consul Æmilius Paullus, predicting the occurrence of an eclipse, by his superior knowledge of Astronomy, prepared his soldiers for the event and cheered them up while the phenomenon spread terror and alarm in the Macedonian army. According to Livy, it was Sulpicius-Gallus, a general of the Consul, who predicted the eclipse. The event is thus described: "An eclipse of the moon, it was known to Sulpicius, would occur that night, and he thought it prudent to prepare the soldiers for it. When the eventful moment arrived, the soldiers went out indeed, to assist the moon in her labours, with the usual clamour of their kettles and pans, nor omitted to offer her the light of their torches; but the scene was one of amusement, rather than fear. In the Macedonian camp on the other hand, superstition produced the usual effect of horror and alarm; and on the following day the result of the battle corresponded to the feelings of the night." According to Plutarch, the Consul, Æmilius Paullus, sacrificed eleven heifers to the moon and several oxen to Hercules on that occasion.²

When Dion was preparing an expedition against Dionysius of Syracuse, an eclipse of the moon alarmed his soldiers. Miltas, the diviner, "assured them that it portended the sudden obscurity of something that was at present glorious; that this glorious object could be no other than Dionysius, whose lustre would be extinguished on their arrival in Sicily."³

¹ Ibid., p. 299.

² Ibid., Vol. I., p. 450.

³ Ibid., Vol. III., p. 392.

In the expedition of the Athenians led by Nicias against the Syracusans, a lunar eclipse retarded the retreat of the Athenians.¹ "Everything accordingly was prepared for embarkation, but in the night there happened an eclipse of the moon, at which Nicias and all the rest were struck with a great panic, either through ignorance or superstition They looked upon it, therefore, as a strange and preternatural phenomenon, a sign by which the gods announced some great calamity Supposing the eclipse a prodigy, it could not, as Philochorus observes, be inauspicious to those who wanted to fly, but on the contrary, very favourable; for what-over is transacted with fear, seeks the shadow of darkness; light is the worst enemy. Besides, on other occasions, as Anticlides remarks in his commentaries, there were only three days that people refrained from business after an eclipse of either sun or moon; whereas Nicias wanted to stay another entire revolution of the moon, as if he could not see her as bright as ever the moment she passed the shadow caused by the interposition of the earth."

III.

Now we come to the question of the different customs and usages observed by different people at the time of the eclipse, (A) either with a view to help the luminary in his supposed difficulty, (B) or to threaten and frighten his supposed opponent, so as to force him to slacken his strong grasp of the luminary.

(A) To help the luminary in his difficulty, some resort to self-sacrifices, offerings, or prayers. For example, the Mexicans fasted during the eclipses just as our Hindoo friends do. But it is difficult to determine exactly what it was that led people to fast during the eclipse. (a) Perhaps it was a pious desire to participate in the grief of the luminary that was supposed to have been attacked by an opponent. (b) Some are

¹ Ibid., Vol. II., p. 242.

frightened into fasting, lest the extraordinary event may bring some mischief during the process of eating. (c) Again, it is possible, the origin of the custom may be due to the desire of undergoing a little privation in order to avert a greater mishap. It is a little sacrifice to propitiate the powers to avert a greater danger. The latter view is illustrated by a custom of the Mexican women, who, they say, maltreated themselves on such occasions, while their young girls got themselves bled in their arms.

This belief of the Mexican women, brings us to some of the observances observed by Indian women on such occasions. Women who are *enciente* are advised to lie down during the eclipse, so as to avoid coming under the shadow of the eclipse, lest the evil influence of Rāhu might overtake them and their children in embryo. They, as well as their husbands, must avoid cutting or breaking anything during the time of the eclipse. If they do not do so, their future children are affected some way or other. Children with cuts on ears or with defective parts of some members of the body, are sometimes pointed out to us as the result of carelessness, or obstinacy on the part of the parents in not properly observing this rule of abstaining from cutting or breaking anything during the time of the eclipse. The ancients believed in the influence of the moon on women. The moon had all feminine characteristics, and was therefore a female goddess while the sun possessed the male characteristics. The sun and moon as such, represented the creating and conceiving powers of nature. That being the case, it is not surprising to find women, specially those in the state of conception, ready to show in various ways their sympathy in the grief of the luminary when attacked by a supposed opponent. Among the customs observed by the ancient Romans, we find a peculiar mode of helping the luminary to get out of his supposed difficulty. It was the custom of lighting torches and candle-sticks and of pointing them to the sky to recall

the light of the eclipsed luminary. Plutarch refers to this custom in his life of *Æmilius Paullus*.¹

(B) Again the custom of raising cries and of creating noise and bustle, with a view, either to help the luminaries in their hour of trouble, or to frighten their adversaries, seems to be very old. It was prevalent among the Romans of the first century after Christ. As pointed out by Pictet, Juvenal, in his well-known satire on women, refers to this custom, when he says ²:—

“Such a power of words falls from her, you would say so many pans, so many bells were being struck at the same time. Let no one henceforth fatigue trumpets or brasses; single-handed she will be able to succour the moon in labour.” As Lewis observes, this was due to the old Roman belief referred to above, that magicians and witches were endeavouring to bring the moon down from heaven to aid them in their enchantments and that she could be relieved from her sufferings by loud noises, the beating of brass, and the sounding of trumpets, produced to drown the voices of the enchanters. They say, that the home of this custom of creating a noise with trumpets at the time of the eclipse, was ancient Egypt, where Isis, the moon, was honoured with the play of drums and trumpets. It is usual, even now, to see, that in some of the Native States the appearance of the new moon is announced with a flourish of trumpets and a play of drums. Tacitus also refers to this custom among the Romans. Describing the lunar eclipse which occurred during the time of the revolt of the three Roman legions in the time of Emperor Tiberius, he says: “In a clear and serene sky the moon was suddenly eclipsed. To assist the moon in her labours, the air resounded with the clangor of brazen

¹ Plutarch's *Lives* translated by Langhorne, Vol. I., p. 450.

² Juvenal's *Satiræ*, by Lewis, pp. 75-6. *Satire*, VI., ll. 440-43.

instruments, with the sound of trumpets and other warlike music.”¹

The custom was prevalent even in the middle ages. It is said that “the people of Turin used to greet eclipses with loud cries for which St. Maximus of Turin, who lived in the fifth century after Christ, had to rebuke them. Two centuries later, St. Eloi is said to have preached against this superstition.” According to Birgman, the Mongols also made loud cries, to save the luminaries from their enemies. The custom is still prevalent to a certain extent. Mr. Child² says of the Siamese, that at the time of the eclipse, they fire guns, shoot crackers, beat drums, tomtoms and other instruments and thereby frighten the monster Rāhu from his work of swallowing the sun or moon. The Siamese resort to this custom also on the occasion of their new year’s day, to expel evil spirits from the precincts of the city and thus to bring about prosperity and happiness. Pictet says that this custom is still prevalent among the Greenlanders and also among several tribes of Africa.

In India, this custom is said to be more or less prevalent in several parts; but on this side of the country, the principal means believed to be efficacious, and therefore adopted to relieve the luminary, is to present offerings and to give alms in charity. Hence it is not uncommon to see Hindu women throw rice and grain (i.e., seed and grain) high in the air towards the luminary supposed to be in affliction, with the words *छोड़ ग्रह, छोड़ ग्रह* (i.e. leave your grasp). The words very often heard in the Bombay streets announcing the commencement of the eclipse, viz., *चन्द्र ग्रहण शुरू*, tend to the same belief. It is generally the lower classes such as the Māngs and the Dhers that go about in Bombay streets, uttering the

¹ The Annals of Tacitus, Bk. I., chap. 28. The Works of Tacitus, translated by Murphy, Vol. I. p. 52.

² The Pearl of Asia, or Five Years in Siam, by J. T. Child, chap. IX., pp. 113-16.

above words, and asking for alms. The presence of these lower classes is accounted for by the following story, which is, on its face, a corrupted version of the original Māhābharata story given above. I give the story as narrated to me by a Hindu mill-hand on the evening preceding the last solar eclipse.

Rama on his return from Lankā, after the victorious fight with Rāvan, gave a feast to his victorious army. Māhadev and Pārvati were serving the meals. Māhadev drew the attention of Pārvati to the presence of a low class Māṅg in the assembly, and asked her to be careful, and to serve him the meals, from a distance. This drew the attention of Rām, who slew the Māṅg boy for daring to go there to mar the sacredness of the feast. The mother of the boy took up the head, placed it in a basket and tried to resuscitate it with fresh water. With the basket containing the head of her lost son, she went to the gods and goddesses to ask for her meals. In turn, she went to the sun and the moon and asked meals from them, threatening to touch them in case of refusal and thus to desecrate their holy character. It is the shadow of her basket that causes the eclipse, and so, it is to remove this Māṅg woman, this importunate creditor, from the sun and the moon, that people are asked to give offerings to the luminaries, and alms in charity to Māṅgs and Dhers on this earth. This story explains, why it is, that Māṅgs go about for alms, and why the words *બે દાન છુડે ગ્રહણ* are uttered in our streets.

It was usual among the Parsees, until a few years ago, to say prayers on such occasions, and to recite specially the Māhābhaktār Nyāish, in praise of the moon during lunar eclipses. Mr. Gaspard Drouville¹ said of the Zoroastrians in Persia in the early part of this century that they prayed to the luminary on such occasions: "Ils adressent leurs prières au soleil, et les jours d'éclipse sont pour eux les jours de désolation et de

¹ Voyage en Perse, fait en 1812 et 1813, par Gaspard Drouville (1825), Chap. XXXIX, Tome II., p. 193.

denil; ils se prosternent alors la face contre terre et ne se relèvent qu'au retour des rayons de cet astre." ¹

¹ The Mexicans also have been described as being much troubled and distressed at an eclipse of the Sun or Moon. Some of the wild tribes regard the Sun and Moon as husband and wife. They believe that an eclipse of the Sun is caused by domestic quarrels, and to soothe the ruffled spirit of the Sun on such occasions the ruddiest human victims that could be found used to be sacrificed to him. For sacrifices to the Moon under similar circumstances albinos were chosen..... (Symbolism of the East and West by Mrs. Murray Ainsley, p. 16).

THE DHANGURS AND THE DHAVARS OF MAHÂBLESHWAR.*

Read on 28th November 1894.

• *President*—MR. KHARSETJI, RUSTAMJI CAMA.

THE correspondence, which began on the 11th of December 1891, between the Government of Bombay and our Society, on the subject of Mr. H. H. Risley's letter to the Government of Bengal, submitting a scheme for the continuation of ethnographical researches in the Lower Provinces of that Presidency, and for their extension to other parts of India, has ended with a letter from the Government of Bombay, dated 31st August 1894, thanking the Society "for undertaking to circulate the ethnographical questions (General series forming Part II, to Mr. Risley's Glossary) to District Officers and others who would be likely to deal intelligently with the subject." As a Parsee, I am interested in this scheme to some extent, and that especially in the case of a careful and scientific inquiry into the subject of the sixth question which says: "State the popular tradition, if any exists, as to the origin of the caste, naming the common ancestor, if any; the part of the country from which the caste is supposed to have come and the approximate time of its emigration, as marked by the reign of any king or the occurrence of any historical event, together with the number of generations supposed to have intervened." A studious, careful and scientific inquiry into the subject of this most important question may throw some light upon the subject of some emigrations of the Parsees or the ancient Persians, earlier or later than the emigration, well known in history, as that forced by the religious persecutions of the Arabs in the middle of the seventh century. For example, according to Firdousi, Kanouj,

* Journal Vol. III., No 8, pp. 471-83.

so often mentioned in the *Shâh-nâmeh*, passed by virtue of an Indian king's last testament into the hands of the Persian king Beharâm Gour, who must have sent a number of Persians to rule over the country. Again, Wilford in his *Asiatic Researches*¹ says: "there is hardly any doubt that the kings of Oodeypoor and the Mahrattas are descended from them (the Persian princes) and their followers." Again, Mr. William Hunter, in his narrative of a journey from Agra to Oojëin, in 1790 (*Asiatic Researches*, VI., p. 8), says: "The Rajah of Oudi-poor, is looked on as the head of all the *Rajpoot* tribes and has the title of Rânâ by way of pre-eminence. His family is also regarded with high respect by the Musulmans themselves; in consequence of a curious tradition, relating to his genealogy. He is said to be descended, in the female line, from the celebrated Anushirwan who was king of Persia." Careful enquiries into the traditions of the origins of different tribes, as suggested by Mr. Risley's sixth question, may throw some light upon curious traditions like those mentioned by Wilford, and consequently, upon the emigrations of the ancient Persians, other than those of the seventh century.

Being thus interested to some extent in the elaborate scheme put forth by Mr. Risley, during a short visit to Mâhâbleshwar at the time of the last Diwali holidays, I spent several hours in collecting some information on the subject of the questions, which the Government of Bombay has asked our Society to circulate. The subject of my paper is the Dhangurs and the Dhâvars, two of the four tribes living at Mâhâbleshwar. I do not pretend to present this paper as the result of any continued observations during a long residence. It is merely the outcome of a systematic inquiry, based on the excellent questions framed by Mr. Risley. As the author of the questions asks us to name the sources of our information, I will do so at the beginning.

¹ *Asiatic Researches*, Vol. IX., *Essays on Vieramaditya and Salivahana*. Sec. II., pp. 233, *et seq.*

DHANGURS.

I collected my information about the Dhangurs from the following persons :—

1. A Dhangur named Ithoo, son of Rámá, son of Chiloo, aged about thirty, living in the village of Bhirvâda, a little below the Babington Point.

2. Dháu, son of Raghoo, son of Patsoo, son of Vagoo, son of Baboo, son of Maloo aged about 65, a Patel of one of the villages of Sindola, living in one of the few huts on the road leading to the Blue Valley.

3. Raghoo, son of Baboo, son of Ranco, son of Javjee, aged about 60, living in a hut below the Bombay Point on the left hand side of the road of the Fitzgerald Ghaut leading to Mahád.

Though the information is collected from questions put to individual members of a village, it is, in fact, in most cases the information supplied by the whole village, because when I went to a village with my pen and note-book, I was surrounded by a large number of its inhabitants who, at times modified and corrected the answers, if not properly given.

1. * The name of the caste is Dhangur ઢંગર.

2—3. The sub-divisions of the caste are ઢેબા Dhebá, અખાડ Akhád બર્ગહાઠ Bargháh, ઢોઈફોડા Dhoinfodâ, કાતોર Kátore, હીરવા Hirvá, જાનકોર Jâukore, ઢાઈગુંડા Dhaigundâ, શિંદા Shindâ, ખોતેકર Khootekar and ગોરા Gorâ. These names are said to be the ડ્ર Ar names of the different sub-divisions.

4. Members of these different sub-divisions intermarry, but they do not marry among themselves, *e.g.*, a Dhebá can marry with a woman of the Akhád, Bargháh or Dhoinfodâ sub-division and *vice versa* but not with a Dhebá woman. The children of brothers and sisters may intermarry, as the sister is generally married with a man of another Ar name *e.g.*, a Dhebá man can marry his son with the daughter of his sister who is married with an Akhád. Children of two

* These numbers point to Mr. Risley's questions which are printed at the end, Volume III, No. 8 of the Journal of the Anthropological Society of Bombay.

brothers cannot marry, as they belong to the same Âr or sub-division. Children of two sisters may intermarry, if the two sisters are married in separate sub-divisions. A Dhangur may marry two sisters.

5. A Dhangur cannot marry a woman who is not a Dhangur. Social status, geographical position and differences or changes of occupation are no bar to intermarriages. The difference of social position is no bar at all, as one of the Patels said, ગરીબાચા આમ હાથ નાહીં ધરાવા તે કોણુ ધરેન? *i.e.*, who is to catch hold of the hand of the poor, if not we?

6. This tribe has come to Mahableshwar a long time before the advent of the British power here, a long time before Sivajee Mâharâj. It has come here from Satara.

7. The habit of the caste is wandering, but they do not wander, out of the limit of the Jâvli tâlukâ. As they live on the products of their cattle, they generally wander in search of pasture. Their emigrations are in most cases irregular, but all Dhangurs are generally expected to return to their villages in (પોષ માસ) the month of Posh. The village of (મેડા) Medâ in the Satârâ district was formerly their headquarters.

Their huts are made of thatched roofs. Light and air are admitted only from the front doors which are very low. In the front are the cattle and their requisites. Next to that, is generally the fire-place, and the furthest from the door is the place for sleeping. It is so dark at the furthest end, that even at midday we are required to have a lamp to have an inspection, but they say that their eyes are habituated to see things even in that darkness. The huts are more long than broad. Being very poorly clothed and fed, they are obliged to build such huts to keep off the cold of the winter and the rains.

8. They do not admit outsiders into their caste.

9. They have generally infant marriages. In case a man grows up without being married owing to extreme poverty, the caste-men help him to marry. What is the use, they say, of a man's being born at all, if he departs this life without being married?

10. , Polygamy is permitted but polyandry prohibited. It is only very few, who are a little well-off in having a few more heads of cattle, that take more than one wife. If the first wife is childless, they generally take a second wife. If a boy is not married at an early age owing to poverty, the appearance of the moustache is considered to be a sign when they must look for arranging a marriage.

11. The marriage ceremony is generally performed by a Brâhmin. But if a Brâhmin is not available, and if the caste has assembled an elderly experienced man can perform the marriage ceremony. The Brâhmin generally looks to his Pothi or book of religious Shâstras, and fixes therefrom, the time of the day most auspicious for the celebration of the marriage. But in case the Brâhmin is not present, the most preferable medium for finding the auspicious time is a young calf. The cow is let out of the hut, and then, the calf. If the calf directly runs to the cow for sucking, and in so doing, passes by the right hand side of the marrying couple who are made to sit outside the cottage, the omen is the most auspicious, and the marriage takes place. But if the calf passes by the left of the couple, the marriage is postponed for an hour or two, the time being considered inauspicious and the operation is repeated. The marriage ceremony consists in the bride and the bridegroom being decorated with *kunkum* and *halad*, i.e., red pigment and turmeric, and made to sit opposite each other with a dhotar or a piece of cloth held between them. The Brâhmin and the whole assembly sprinkle a few grains of rice over them and the Brâhmin puts, on the fingers of the two, (ॐ) a small ring, either of silver or brass. A feast to the castemen completes the marriage.

12. The marriage of widows is permitted, but neither with the deceased husband's brother, nor with a member of the same sub-division to which her husband belonged. The ceremony performed is not the (ॐ) marriage ceremony, as that in the case of the first marriage, but a (ॐ) *moorat* ceremony. In

this ceremony, both are, as usual, besmeared with *kunkur* and *halad* and made to sit opposite each other; a little water is given in the hands of both, and then the head of one is made to strike with that of another. This ceremony with a small customary feast to the castemen completes the *moorat* form of re-marriage. In the case of a re-marriage, the Brâhmin, or, in his absence any elderly experienced man, utters (ଓଡ଼ିଆ ଶୃଙ୍ଖଳ) an inverted form of prayer, *i.e.*, the order of the words of prayer is inverted.

13. Wives are divorced or deserted for adultery. In that case, they cannot re-marry even by *moorat* ceremony. The sin is sometimes expiated by giving a feast to the caste, when the adultery is committed with one of her own caste, *i.e.*, with a Dhangur, but never, when committed with one of another caste.

14. On the death of a person, the sons have a right to his property. In case, he has no sons, the brothers have a right of inheritance. In any case, the wife has a claim of maintenance as long as she continues a widow.

15. The Dhangurs are Hindu by religion, but they seem to have their own village deities. Five deities are known among them. 1. ମସୋବା, Masobâ, 2. ଜୋଲା Jollâ, 3. ଭେରି Beheri, 4. ଜାନ୍ନି Janni, known as ଗୋଥାନେରୀ ଜାନ୍ନି *i.e.*, Janni of Gothânerâ, and 5. another ଜାନ୍ନି known as the ଥାଲୀ ଜାନ୍ନି *i.e.*, the Janni of Thal. Of these five deities, Masobâ and Beheri are male deities and the rest are female. Sunday is the favourite day for the worship of Masobâ and Beheri, the male deities, and Tuesday or that of Jollâ and the two Jannis. Cocoanuts, flowers, and fruits are the things usually used as offerings. These deities have neither temples nor images of their own. Natural rocks, jutting out from the sides of hills, or from a level surface of the ground, form the *sacrum sanctorum* of these deities. I was led to see one of these. It is situated about a quarter of a mile on the left hand side of the road that leads us from the Sindhola to the Blue Valley and about half a

mile from the village huts. A walk of about ten minutes, on a very rough footpath from the road, brings us to the *sanctum sanctorum* of the Janni of Gothânerâ. It is a piece of natural rock, built over with a small superstructure of stone, and with a stand of stone in its neighbourhood for holding lamps. On the days of ऋत, i.e., the feast days, set apart in honour of these deities, 60 fowls, 60 खरुक् khârucks (a kind of date-fruit) and 12 goats are offered as offerings to all these deities. The number of fowls offered is sixty, because there are supposed to be sixty रुक् or ghosts in these five deities, of which 25 are to be found in the Masobâ and the rest in the other four deities. On the death of a man, his soul becomes a (पितर) pitar and 12 pitars make one ghost. Hence 12 is the necessary number for the sacrifice of goats. Only the males can perform (पूज) the worship of these deities, and not the women. Young girls, until they come to the age of womanhood, can perform Poonja or the worship. Women, however, can go before the sacred places of the deities, and, standing at a long distance, prostrate themselves before them and otherwise pay their homage, but under no circumstances can they perform the Poonja and give the offerings. Even when they go for paying a distant homage, they must not be in their usual monthly courses. Before going there, they must wash themselves, and put on, either white or red clothes, never black ones. Their personal offerings are never accepted by the deities. If they persist and personally perform the Poonja and give offerings, they come across some mishap or another.

17. For marriage and death ceremonies they employ Brâhmîns, but when the Brâhmîns are not easily available the elders of the caste perform the ceremonies.

18. The cast buries their dead in a sitting posture with the face towards the east.

19. They do not perform the Srâdh ceremony, but perform, what they call, the (महल) Mahâl ceremony for their deceased relations. They understand by this latter word, the ceremony

of calling the *pitars*. They perform that ceremony at home. They need not go to the sacred places of their deities for the purpose. They perform the ceremony in the month of (भाद्रपद) Bhâdarva, on the date of the death of the man. On the third and twelfth day after death they perform, what they call (पानी पौष्टिका) the ceremony of giving water. On the tenth day after death, they send for a (कुम्हार) potter who prepares (मूर्तियाँ i.e.,) small images of human forms made of flour and water. He carries these flour images with him and places them in flowing water. The potter also says (मंत्र) prayers, playing on drums and bells.

20. They say that they are called Dhangurs, because they carry on the profession of herdsmen and prepare milk preparations. That was their former and is their present occupation. Very few are agriculturists. What little they cultivate, they do for their own use. If any Dhangur follows the profession of a Bhangi (sweeper), shoe-maker, or barber, they outcaste him.

21. They drink wine. If a woman drinks wine they form a very low opinion of her morality. They eat fish and mutton of male goats or sheep, but not of female ones.

22. They do not eat food cooked by castes other than those of Hindus. They smoke *biddies* offered by others, if they are not once smoked.

The Dhavads of Mahableshtar.

Sources of Information.

1. Shaik Lâl, son of Beg Mahomed, son of Noor Mahomed, son of Ismâil, son of Shâh Jehân, son of Pirozeshaw, son of Fateh Âhmed, son of Bâwâ Jân. He is an intelligent man of 33 years, and the Patel of Dhâvad-vâdi, i.e., the Dhâvad quarters of Mâhâbleshtar or Malcolm Peth. He is popularly known as Laloo Patel.

2. Majuk, son of Husan, son of Fatoo, son of Ali, son of Beheroo, son of Chân, son of Hasan, son of Bâvâjee, Patel of the Dhâvar village of Nâk-khinda, aged about 100.

3. Dhanoo, son of Bâboo, son of Ibrâm, son of Ali, son of Beheroo, son of Tânoo, aged about 60, the Patel of the village of Ranjanwadi, situated about half a mile on the left of the Cassum Sajun Road, which leads from the Satara Road to the Panchgani Road.

4. Abdul, an inhabitant of the village of Malusre, about three-fourths of a mile from Shin Shin Ghal or the Robber's cave, and about five miles south-east of Mâhâbleshwar.

5. Patel Hoosein, son of Chandoo, son of Rahiman, son of Ismâil, son of Beheroo, about 75 years of age, living in the village of Mâchutar, about four miles from the station on the left of the Satara Road.

6. The Kâzi Sâheb of Mâhâbleshwar.

1. The name of the tribe is Dhâvar. It is so called, they say, because their original profession was that of iron-smelters
2 and 3. Their sub-divisions are—

ಖರ್ಕಂದಾ Kharkandâ, ವಾರುಂಕರ Vârunkar or Mâblê, ದಂಗಾ Dângâ, ಮೊಲಾನಾ Molânâ, ನಾಲ್ಬಂದ Nâlband, ದೆಂಗರೆ Dongrê, ಚಿಪಾರಿ Chipâri, ಮೂಜಾವರ Moojâvar, ಮಾಂಕರ Mânkâr, ಪರಂದಾ Parandâ ಪಿಂಜಾರಿ Pinjâree, ದುಂದ್ರಿ Doondrî, ಪರನಾಲ್ಕರ Parnâlkar, and ವಾಂಕೋರ Vâêkore. These sub-divisions are said to be their ಆರ Ar names.

4. Like the Dhangurs, people of all these sub-divisions intermarry, but they do not marry among their own sub-division, *e.g.*, a Vârunkar can marry a member of any other sub-division, but that of Vârunkar. A man does not generally marry his wife's sister, but he may, if he likes. The children of two brothers cannot intermarry, as they belong to the same *Ar*. The children of a brother and a sister can intermarry because the sister, by her marriage, belongs to another *Ar*. So, the children of two sisters may intermarry, if the sisters are married with members of different *Ar*s.

5. Social position, Geographical position and differences or changes of occupation are no prohibitions to intermarry, but being Sooni Mahomedans by religion, they do not intermarry with the Sihâs.

6. Mr. Shapoorjee Byramjee Kutruck, in his Gujarâti guide to Mâhâbleshwar, says, that the Dhâvars of Mâhâbleshwar are the descendants of those Arabs who had accompanied the army of Afzul Khân, during his historical visit to Sivâjee in the adjoining fort of Pratâbgad. On the death of Afzul Khân, the Arabs dispersed themselves in the adjoining hills and took Hindu women for their wives, and the Dhâvars are the descendants of their mixed blood. Hence, though Mahomedan by religion, their habits and language are those of Hindus. All the Dhâvars, when interrogated on the subject of their descent, denied it altogether, and some did so with indignation, but the Kâzee of Mâhâbleshwar confirmed the above statement of Mr. Kutruck, saying that he himself had heard it a few years ago from an old inhabitant of Mâhâbleshwar, since deceased. Mr. Laloo Patel declared, that according to his information traditionally received from his ancestors, the Dhâvars had come to Mâhâbleshwar and the adjoining places with one Chandar Rav More, who was a Sirdar of the Court of Bijâpore, and that their long stay with the Hindus had made their habits and customs more Hindu than Mahomedan.

The Bombay Gazetteer in its excellent description of Mâhâbleshwar says nothing about their origin. Most of them say, that it was simply their profession of iron-smelters that brought them to Mâhâbleshwar from Satara and Khandesh. They came there in search of new forests for the preparation of charcoal. An old Dhâvar of Mâchutar attributed their emigration to the time as old as that of Bhoj râjâ.

7. Their habit is mostly settled. Their head-quarters is Malcolm Peth, where there are about 700 Dhâvars. Formerly, when their occupation was that of iron-smelters, they wandered from place to place in search of new forests for the preparation of charcoal. Their huts generally are as dark as those of the Dhangurs, but not so long or deep, as they have no cattle to keep. They are generally square in form.

8. • They admit outsiders into their caste on their turning Mahomedans according to the rules dictated by the Kazi.

9. They have infant marriages.

10. Polygamy is permitted among them, but polyandry prohibited.

11. The Kâzi performs the usual Mahomedan ceremony of marriage mixed with some Hindu customs. The bride and the bridegroom are made to sit opposite each other with a piece of cloth between them. The Kâzi says the Mahomedan prayer and shows the marrying couple a looking glass. Lastly, he throws rice over them, and then the assembled friends and relations do the same.

12. Widows may re-marry, but not with deceased husbands' brothers. In first marriages, the bridegrooms generally go to the mosque before the marriage ceremony but not in the case of widow marriages.

13. Divorce is allowed on paying the wife the (मेहेर) meherâ money, *i.e.*, the money fixed by the Kâzi at the time of the marriage to be given in the case of a divorce. The divorce is given in the presence of the सम्राट, *i.e.*, the meeting of the tribe. Divorced wives may re-marry.

14. Their Religion is Mahomedan. They are Sooni in sect. They are so illiterate, that in some of the villages, there is hardly one who knows the name of his prophet.

15. They bury their dead with the head towards the south.

16. After death, they perform (१२सवा) the tenth day, (२०सवा) the twentieth day, (४०सवा) the fortieth day, and (१२३सवा) the anniversary day ceremonies. They feast the सम्राट or the tribe on these days. They perform Khotbê in the month of Ramzân. On the Jîârât, the third day after death, they distribute a few fruits and sweets among the nearer relations after offering a portion first on the tombs. The ceremonies are performed in full for those that are married, even if they are minors of 8 or 9. In case of those that are unmarried, only a few are performed.

17. Their former occupation was that of iron-smelters. Now they follow various occupations. They say that three maunds of firewood produced one maund of charcoal, and that one maund of charcoal produced about 3 or 4 seers of iron.

18. They abstain from pork. Though enjoined by Mahomedan law to abstain from wine, they generally take it.

19. Formerly, they did not eat food prepared by the Deccani Mahomedans, but ate that prepared by the Hindus. But now, they eat food prepared by any Mahomedan. They do not eat, even now, food prepared by Christians. They smoke the *biddies* offered by others, but not when they are partly smoked. A Dhâvar can smoke a partly-smoked biddi of another Dhâvar. They do not eat in the same plate with a Sihâ.

The following are a few lines of their nursery songs. Their knowledge of these songs does not go beyond these few lines. The language of their songs, as that of their conversation, is Marâthi.

शुशुआला
 झिगे गाई गोतेतु
 दुध देवा वातेतु
 आणाला पानाला
 Sleep child ! sleep
 Oh cow ! come out of the hut
 To give milk in the pot
 To give it to the child for drink.

The cradle songs of all nations, whether educated or uneducated, are the simplest expressions of parental affections expressed in the most simple language. Again, they generally begin with some words invoking sleep. Compare with the above simple words of a Dhâvar mother, the following words of an educated French mother. Both begin with a call to sleep, and both promise a good thing to the child in return for its quietly going to sleep.

“Fais do do Henry petit fils,
 Fais do do, tu auras
 Le bon coco.

For twelve days after birth, the mother keeps the child by her side. It is on the twelfth day that she places it in a cradle. The following is the cradle song that is generally sung then and afterwards. It enumerates, one after another, the nine months of pregnancy.

એક મહીના લાગે પીપી ફાતીમા ગરવાર
લા ઇલાહી નપી રસુલ તેરા નામ.
દોન મહીના લાગે પીપી ફાતીમા ગરવાર
લા ઇલાહી નપી રસુલ તેરા નામ.
ત્રીન મહીના લાગે પીપી ફાતીમા ગરવાર
લા ઇલાહી નપી રસુલ તેરા નામ.
ચાર મહીના લાગે પીપી ફાતીમા ગરવાર
લા ઇલાહી નપી રસુલ તેરા નામ.
પાંચ મહીના લાગે પીપી ફાતીમા ગરવાર
લા ઇલાહી નપી રસુલ તેરા નામ.
છ મહીના લાગે પીપી ફાતીમા ગરવાર
લા ઇલાહી નપી રસુલ તેરા નામ.
સાતવા મહીના લાગે પીપી ફાતીમા ગરવાર
લા ઇલાહી નપી રસુલ તેરા નામ.
આઠવા મહીના લાગે પીપી ફાતીમા ગરવાર
લા ઇલાહી નપી રસુલ તેરા નામ.
નવ મહીના લાગે પીપી ફાતીમા ગરવાર
લા ઇલાહી નપી રસુલ તેરા નામ.

The following are other nursery rhymes :—

નાના નાની આઈ
આંગરા તોપલા લાઈ.
દાદા દાદી આઈ
અસલા ખીંદલા લાઈ.

i.e., The maternal grand-father and maternal grand-mother have come.

They have brought a shirt and a hat for you.

The paternal grand-father and grand-mother have come.

They have brought a necklace and a bangle for you.

જુ જુ જુ પરસરામાલા
ગુતલે કામાલા
હલવા ગે આયાનું.

May sleep overtake Purasram
All are busy in their work,
Oh child! accept this rocking of the cradle.
Compare this with the English cradle song—
“Sleep little brother, you must not awake,
Till mother comes home to her baby again.”

THE HORSE IN ANCIENT IRAN.*

Read on—30th January 1895.

President—MR. KHARSETJI RUSTAMJI CAMA.

ANCIENT IRAN, *i.e.*, the whole of Central Asia, once ruled over by the ancient Persians, is believed by many to be the first home of the horse. Again, as Sir Robert Kerr Porter says: "We have ample testimony from the old historians, that the best cavalry of the East were derived from this part (Siahdan in Persia) of the great Empire of Persia; and the native breed were so highly prized above all others, that Alexander considered a Median horse as the most royal gift he could bestow; and the kings of Parthia chose the same, as the most costly sacrifices they could lay upon the altar of their gods." (Vol. I., p. 271.) According to the same Author (II., p. 206), "the extensive and fertile valleys stretching through Harounabad to Mahadesht were included in the ancient name of the Nissæn plains, and formed the celebrated pastures noted by Arrian, as the nursery of the most esteemed breed of Median horses. Their beauty, spirit and swiftness were the admiration of the East."¹

Again, Iran is also believed to be the home of horse-racing which spread from there into Europe. Chariot-races played an important part in the Mithraic festivals that were celebrated in honour of *Khorshed* and *Meher*, *i.e.*, the Sun and Mithras, the angel of light. The Olympic games of Greece took their chariot-races from these Mithraic festivals of Persia. When Rome took its Mithraic worship from Greece, it seems also to have taken its horse-racing from that country. According to Plutarch, chariot-racing was first held in Rome

* Journal, Vol. IV., No. 1, pp. 1-14.

¹ According to Herodotus (Bk. III, 106), the Nissæn horses of Media were considered to be the best (Rawlinson's, Herodotus Vol. II, p. 495). *Vide* Rawlinson's Herodotus, Note G on Bk. VII, ch. 40, Vol. IV, p. 41.

in the time of Pompey and that was in honour of Mithras. With their invasion the Romans are believed to have introduced into England their well-known chariot-races. Thus, we find that, though England is now prominent in horse-racing, ancient Irân was the country where it first began.

Herodotus, the father of history, says of the ancient Persians that "Beginning from the age of five years to twenty, they instruct their sons in three things; to ride, to use the bow, and to speak truth¹ [Bk. I, chap. 136]." According to Zenophon, horsemanship was established among the ancient Persians by the law of reputation (Ashbey's translation of Zenophon p. 171).

It appears, then, that of all animals, the horse was a special favourite of an ancient Persian from his very young age. He was, as it were, a member of the family of an ancient Zoroastrian, who not only prayed for himself and his family, but also for his horse. While praying to Mithra, an ancient Persian, before asking for strength to himself, asked for strength to his horse (Yt. X, 11). He, whose prayers were accepted by Ashi Vanghui, had the good fortune of having "swift and loud neighing horses" (Yt. XVII—12), and of being the proud possessor of 1,000 horses (XVIII—5). The Fravashis, or the holy spirits of the dear departed ones, in return for their being gratefully remembered, by their surviving relatives, blessed them with a gift of swift horses and strong chariots (Yt. XIII—52). The Kayânian prince Tusa prayed to Ardviçura for strength to his horse (Yt. V—53). King Kaikhusru prayed to the same Yazata to be the fortunate possessor of the best of all horses (Yt. V—50).

Similarly king Vishtâsp was the fortunate possessor of the Asp-i-Siah which is spoken of by the *Dinkard* as the best of all horses in the world (West's *Dinkard*, Bk. IX., ch. 22—2 S. B. E., Vol. XXXVII., p. 220). It was the miraculous restoration to health of this favourite horse of the king

¹ Carry translation (1889), p. 61.

that regained for the prophet, as later traditions say, the royal favour which he had more than lost through the evil machinations of his calumniators. According to the *Dinkard*, the ancient Iranians had special veterinary surgeons for the horse.¹ It was a great sin for a man to treat that animal carelessly even while training it. They had special rules and regulations set down in one of their *Nashks* for the selection of a horse, for training him, and for a proper distribution of food to him. The horse, that was so dear to the ancient Persians, was believed to bless his fortunate master, if he treated him well and to curse him if he treated him harshly. His curse to his master, who did not feed him well and exacted too much work from him, was, "May you never yoke swift horses. May you never ride swift horses. May you never control swift horses" (*Yacna*, XI—2). All these references in the *Avesta* and in the ancient Pahlavi books, justify the observations of a traveller like Ker Porter, who says that "from the earliest time, the breeding of fine horses has been a passion in the East, and in no country more than Persia" (Ker Porter's travels in Georgia, Persia, &c., Vol. II., p. 43). The Pahlavi *Bundehesh* traces the origin or the evolution of the horse from the ox. It divides all animals into three classes. I. Animals that graze in the valley. II. Those that live in the mountains. III. Aquatic animals. Of these three classes, the horse belongs to the first class. This class is again divided into two kinds (*âinineh*). Those with cloven feet and those that are ass-footed. Of these two, the horse belongs to the second genus. It mentions eight species of horses.² All animals of good-creation have their opponents in the list of the animals of evil-creation. So, the genus to which horse, which is the animal of the good-creation, belongs, has, as its opponent, the snake, which is the creation of the evil spirit *Abriman*. Thus, the snake is hostile to the horse

¹ *Dinkard*, Bk. VIII, chap. 26. S. B. E., Vol. XXXVII, pp. 86-87.

² S. B. E., V. ch. XIV. 3-6.

and the horse to the snake.¹ This reminds us of the story in Herodotus, which represents the Persian horses of the time of Croesus, as feeding on snakes. In the reign of the Lydian king Croesus, says Herodotus,² "All the suburbs of Sardis were found to swarm with snakes, on the appearance of which, the horses left feeding in the pasture grounds and flocked to the suburbs to eat them. The king who witnessed the unusual sight regarded it very rightly as a prodigy. He, therefore, instantly sent messengers to the soothsayers of Telmessus to consult them upon the matter. His messengers reached the city, and obtained from the Telmassians an explanation of what the prodigy portended, but fate did not allow them to inform their lord; for ere they entered Sardis, on their return, Croesus was a prisoner. What the Telmassians had declared was, that, Croesus must look for the entry of an enemy of foreign invaders into his country, and that, when they came they would subdue the native inhabitants, since the snake, said they, is a child of earth and the horse a warrior and a foreigner."

The Shâyast la Shâyast prohibits the killing of war-horses for animal food (chap. X. 9 S. B. E., Vol. V., p. 319), but Herodotus makes no exception, when he says of the birthday festivals of the Persians of his time, that "the richer Persians cause an ox, a horse, a camel, and an ass to be baked whole, and so served up to them."³

Strength, speed, docility and nobleness of character were the chief characteristics that endeared a horse to an ancient Iranian. We will speak of some of these characteristics.

An ancient Persian looked as much for strength as for speed in his horse. The best mode of trying the strength was to press down the back of the animal with the hand. If the animal gave way under the pressure and bent down to the

¹ Bundeesh XIX 26., S. B. E., Vol. V, p. 72.

² Rawlinson's Herodotus, Vol. I. p. 217., Bk. I., ch. 78.

³ Rawlinson's Herodotus, Vol. I., p. 273, Bk. I., ch. 133.

ground, the rider rejected it as unfit to carry his weight. Firdousi refers to this mode, when he says that "Every horse that Rustam drew towards himself, and over the back of which he pressed his hand, bent down under his strength and touched the earth with his belly."¹ Sohrab also used a similar mode to try the strength of his horse. "He placed his trying hand on the back of the horse, when his (the horse's) belly bent down to the ground."² Even in modern Persia, horse-racing is patronised by the Shah, more with the object of trying the strength of the horse than his speed. Sir John Malcolm says: "The object (of horse-racing) is not so much to try the speed as the strength of the horses, and to discover those which can be depended on for long and rapid marches."³ Sir Robert Ker Porter⁴ says the same thing "I found, that swiftness over a certain portion of ground in a given time, was not, as with us, the object of a Persian race. The aim here, is to possess a breed of horses, so trained as to be able to go a regular rapid pace, under privation, and carrying any sort of weight, for a great many hours together; a sort of horse which is essential in this country, for the despatch of business, the swift march of armies, and often, in cases of military reverse, to save the lives of its great men."

The speed was the next characteristic of the horse that struck an ancient Iranian. He, therefore, in common with his other ancient Aryan brothers, named this swiftest of animals, "Aspa" (اسپا = $\text{اسپا} = \text{L. Equus}$), from the old Aryan root,

¹ *براسپی که رستم کشیدیش پیش
به بدشتش بیفساردی دست خویش
ز نیروی او پشت کردی بخم*
(Vuller's, *Liber Regum* I., p. 287.)

² *نهادی برو دست را آزمون
نهادی برو زمین بر نهادی بیون*
(Vuller's, *Liber Regum* I., p. 444.)

³ *History of Persia*, Vol. II., p. 405, n.

⁴ *Ker Porter's Travels in Georgia, Persia, &c.* Vol. I, p. 335.

अङ्. (अङ् = अङ्ग = to go rapidly). The word means 'one who goes rapidly.'

It seems, that the speed of the horse was the cause which connected horse-racing with the festivals in honour of Mithras, the god of Light. The primitive ancient Iranian, being much exposed to influences of Nature, and coming into greater contact with Nature, began to clothe the grandest of Nature's objects with the ideas most common to him on the surface of the earth. Just as he saw his swift horse cover long distances in a short time, he saw the sun go over the immense orb of heaven in a short time. So he gave to the sun, in his Avesta, the epithet of *aurvat-aspa* (اوروات-اسپا) i.e., the swift-horsed. Having compared the swift going sun to his swift horse, he represented him going about in chariots. Meher Yasht, which treats of Mithras or Meher, the Yazata presiding over Light, is full of allusions which show the relation of horses and chariots with Mithras. Mithra gives swiftness to the horses (Yt. X, 3). He is worshipped by warriors riding on horses. They ask first swiftness for their horses and then strength to their bodies (Yt. X—11). Mithra yokes his horses to his chariots (Yt. X, 52). He drives a high-wheeled chariot (اړواړه چاروت) which is drawn by beautiful white horses (Yt. X, 67, 68). The chariot is handsome, well decorated and golden. The horses are four in number.¹ They are white and all of exactly the same colour. Their fore feet are shod with gold and their hind ones with silver. They are yoked to the pole with metallic hooks (Yt. X, 125). There are other chariots on his right and on his left. His chariot is all armed with 1,000

¹ The four horses of Mithra, the god of Light, reminds us of the four horses of the sun among the ancient Greeks, viz., Erythraus, Actéon, Lampros and Philogæus. These four horses represented the light of the sun when in the different parts of heaven, viz., the light before the appearance of the sun over the horizon, the light after the sun-rise, the light at midday, and the light at sunset.

bows and arrows, spears, swords, maces and other implements of war. His chariot also moves on one wheel made of gold and drawn by four horses. Those who worshipped Mithra were blessed with beautiful chariots.

All these allusions tend to show, that the velocity of the apparent motion of the sun was compared to the speed of the horse, and that he was represented as moving in chariots drawn by horses. This comparison being so close, it is quite natural that on Mithraic festivals, held in honour of the sun and his light, horse-racing took a prominent part among the ancient Iranians.

Now, this question of horse and chariot-racing leads us to the question, referred to by Canon Taylor in his work, "The Origin of the Aryans" (p. 161), whether the horse was first used for drawing chariots or for riding. He thinks that it was first used for driving. Mr. William Ridgeway, in an article on the subject in the "Academy" of 3rd January 1891, comes to the same conclusion from various considerations. He attributes the reason to the fact, that "at first the horse was very small and incapable of carrying men, and that it was after generations of domestication under careful feeding and breeding that the horse became of sufficient size to carry man on his back with ease." According to Prof. Max Müller, it appears from the Vedas, that in ancient India, the horse was put to the use, both of chariot-drawing and riding. Zenophon represents the ancient Persians of the time of Cyrus the younger, as using the horse both for riding and for driving in the chariots (Anabasis, Bk. I. ch. 8-7, 10). From what is stated of the horse in the Avesta, we find that, though both riding and driving in the chariot are spoken of in the Avesta, the latter seems to precede the former.

The order, in which the different uses, the horse was put to, are spoken of in the Avesta, suggests that the horse was first used for drawing chariots and then for riding. The warrior used him in a chariot while fighting, before he began to ride him.

as "ek-doweedeh," *i.e.* one gallop. If you ask them, what time a certain operation would take, their reply is, the time occupied in galloping so many miles.

We learn from Zenophon's *Retreat* that "the ancient Persians used the swiftest of horses for post services." Hence, the saying, "the Persian post riders fly faster than the cranes." At ordinary speed, it took 100 days from Susa to Sardis, but the king's post took six or seven days."

Next to speed, the physical property of the horse most spoken of in the Avesta, is that of good sight. The horse was believed to possess the power to see, on the darkest and the most cloudy of nights, a hair lying on the ground and to distinguish whether the hair was of the tail or of the mane of a horse (Yt. XIV, 31). He distinguished such a hair even on a snowy and rainy night (Yt. XVI, 10). According to the Bundelesh (ch. XIX, 32), it was the Arab horse that possessed this extraordinary eyesight. Firdousi says of the Rakhsh of Rustam, that on a cloudy night, he saw from the distance of two farsangs an ant on a black saddle cloth.

The Vishtâsp Yasht (Yt. XXIV, 29) says of a horse of ancient Iran, that if a rider missed his way, an excellent horse soon found out the mistake, and, turning back from the wrong way, went along the right way.¹

¹ This characteristic of a good horse, *viz.*, a good powerful sight, is illustrated by the following passage in Sir Henry Layard's *Early Adventures in Persia, Susiana and Babylonia* (p. 291), which shows, that it is observed, even now, among horses of good breed. "We had to find our way through narrow and tortuous lanes to the 'musif' of Mustafa Kuli Khan . . . But how were we to discover it, with no one to guide us in the darkness? Whilst we were hesitating one of the Arabs remembered that the mare he was riding had been with him two years before, when he had passed several days in Mustafa Kuli Khan's house. He was convinced that she would find it again, and giving the animal her halter, went before us. She picked her way carefully, stopping every now and then, as if to consider the turning she would take, when, at length, after traversing more than half the town, she stopped before an archway closed by a massive door. Her rider at once recognised it as that of Mustafa Kuli Khan's house."

The next characteristic of the Iranian horse, spoken of in old Persian books, is his docility, his nobleness of character, or his sympathy for his master. Poetic imagination gives that sympathy even a language or a power of expression. The following story of an Iranian horse, as given by Firdousi, is a touching instance of this noble characteristic of a Persian horse:—

Siāvash, an Iranian prince, had a very favourite horse, named Behezâd (بہزاد). When he knew, that owing to the evil machinations of Karsêwaz, the Turanian back-biter, his end was near, and that he was on the point of being put to death by his father-in-law Afrâsiâb, the king of Turan, he went to his favourite horse Behezâd, and taking off his saddle and bridle, set him free, and asked him to allow no one to ride him, except his son Kaikhusru, whose birth he expected.¹

The horse wandered in the adjoining jungles for several years until the time when Kaikhusru came to age. When the Irânian nobles went to Firangiz, the wife of Siāvash, to take her son Kaikhusru for the throne of Iran, she, knowing the last wishes of her husband, directed Kaikhusru to the jungle, where the horse Behezâd was roaming. Kaikhusru took with him the old bridle and saddle of Behezâd which Siāvash had removed from his back a short time before he set him free. On seeing the troop of horses, in which, he was told, Behezâd always moved, he loudly called out his name. On hearing it the horse at once stopped. Kaikhusru showed him his old saddle and bridle which he soon recognised and allowed to be put on his back. This incident brought to the mind of the horse the memory of his former dear master, and he shed tears for his death which made Kaikhusru also weep. In the 'Âbân Yasht (Yt. V, 50), Kaikhusru among other

¹ Compare the words placed by Firdousi, the Homer of the East, in the mouth of his hero Siāvash (Vuller's *Liber Regum*, *Shahnameh*, II, 653) with those placed by Homer in the mouth of his hero Hector (*Iliad* VIII, ll. 226-239). Siāvash's conversation with his horse reminds us of Hector's conversation with his horses.

things prays for an excellent horse. This allusion in the *Âbân Yasht* is explained by the above story from the *Shâhnâmeh*.¹

"Now Xanthus, Æthon, Lampus! * urge the chase,
And thou, Podargus! prove thy generous race;
Be fleet, be fearless, this important day,
And all your master's well-spent care repay.
For this, high-fed, in plenteous stalls ye stand,
Served with pure wheat, and by a princess' hand:
For this my spouse, of great Atëion's line,
So oft has steep'd the strengthening grain in wine.
Now swift pursue, now thunder uncontroll'd;
Give me to seize rich Nestor's shield of gold."

"Meantime, at distance from the scene of blood,
The pensive steeds† of great Achilles stood:
Their godlike master slain before their eyes,
They wept, and shared in human miseries.
In vain Automedon now shakes the rein,
Now plies the lash, and soothes and threats in vain;
Nor to the fight nor Heliospont they go,
Restive they stood, and obstinate in woe:
Still as a tombstone, never to be moved,
On some good man or woman unreprieved
Lays its eternal weight; or fix'd, as stands
A marble courser by the sculptor's hands,
Placed on the hero's grave. Along their face
The big round drops coursed down with silent pace,
'Glooming on the dust.

Nor Jove disdain'd to cast a pitying look,
While thus relenting to the steeds, he spoke:
'Unhappy coursers of immortal strain,
Exempt from age, and deathless, now in vain;

But cease to mourn:
For not by you shall Priam's son be borne.

Ourselves will swiftness to your nerves impart—
Ourselves with rising spirits swell your heart."

Pope's *Iliad*, Bk. XVII., ll. 484-517.

¹ Compare Firdousi's account of the grief of the horse Behezâd (Vuller's *Liber Regum*, Vol. II., p. 722) with Homer's account of the grief of the horses of Achilles.

* These horses and Balius are mentioned again in Bk. XVI., ll. 182-95.

† Xanthus and Balius (Bk. XVII., l. 182).

So dear and favourite was his horse to an Iranian, that he always considered him to be his great companion. Zāl said of his horse: "As long as I will live, my horse will be my companion and the vault of revolving heaven shall be my shelter."

To lose one's favourite horse in a battle, and to let him pass into the hands of an enemy, was, according to Firdousi, the greatest ignominy for a Persian hero.

According to Xenophon, a horse with a golden bridle was considered by the ancient Persians to be a very valuable gift for a distinguished person.

For all these valuable characteristics, the horse was such a great favourite with the ancient Iranians, that they derived their names also from horses. For example, the ancestors of Zoroaster had the following names, all derived from *Aspa*, i.e., horse: Pourushaspa, Paitiraspa, Aurvataspa, Haechataspa.

Again we find the following Persian names (in Greek history) derived from *Apa* (horse). Araspes (Avesta *Airya-aspa*, i. e., having good horses). Aspamitras (a lover of horses). Aspathines (rich in horses; Av. *Aspachana*). Cranaspes (possessing active horses. Av. *kêrê*, to do). Damaschia (possessing tame horses. Av. *dam*, to become obedient). Hystaspes (possessor of horses, Av. *Vishtasp vid*, to acquire). Maspai (those having big horses). Otaspes (having a horse as swift as the wind). Pharnaspes (having excellent horses. Av. *fra*, forward). Prexaspes (abounding in horses, Av. *Pourushaspa*). Sataspes (having hundred horses). Zairaspes (having golden-coloured horses). (*Vide* Rawlinson's Herodotus, Appendix to Bk. VI., note A, Vol. III., p. 550 et seq.).

According to Firdousi, the first thing that an ancient Persian looked to, before going to war, was the selection of an excellent horse. If he belonged to a high and noble family, he had a troop of horses to make his selection from. In the forests adjoining large cities troops were bred and allowed to wander in a free savage state. When a would-be warrior wanted to select one for his use, the whole troop was driven before him,

and the man in charge of the breeding department drew the attention to the best of the lot, describing his descent, &c. He made his choice, and took the one he liked by throwing over a noose upon him. The hero then tried the strength of the horse by pressing down his back with his hand with all his might. The horse that gave way under the pressure was rejected as unfit for that particular hero. Horses were supposed to have auspicious and inauspicious marks. Firdousi says of the horses brought before Rustam:—

هم پیش رستم همی راندند
بروداغ شاهان همی خواندند.

i.e., they drove all of them before Rustam and described the royal marks over them. Of all the horses with peculiar auspicious marks, Rustam chose one, named Rakhsh. Firdousi has immortalized this horse in his great epic as he has immortalized his master Rustam. No other horse could bear the weight of Rustam, and the Rakhsh allowed none but Rustam to ride over him. So, in order to render the services of this great hero useless for the cause of his country, his enemies very often tried to get his favourite horse stolen from him. Many a hard-fought battle was fought to get the possession of this valuable and auspicious horse. It will not be out of place here to give the poet's graphic description of this horse: "His eyes were dark and his tail raised. His hoof was strong like steel. His body from head to tail was spotted, as it were with the spots of red rose on saffron. On a dark night he could see from the distance of two farsangs an ant on a black saddle. In strength he was an elephant, in stature a camel, and in vigour a lion of Mount Bistoun."¹ Again, it appears from Firdousi, that to examine a horse and test his strength and power by means of his teeth, is a very old practice. Rustam tries his horse in this way. The Rakhsh was to Rustam, what Cæsar's celebrated horse was to his master. As Cæsar was the first to subdue his horse, so

¹ Vuller's *Liber Regum*, Vol. I., p. 287.

was Rustam fient to subdue the Rakhsh. As Cæsar's horse allowed nobody to ride over him, so did Rustam's 'Rakhsh allow none. They say also of Alexander, that he was the first to break his favourite horse Bucephalus, in whose honour he built the town of Bucephalia, at his death, on the river Jhelum, at the spot where the horse died.

The horse being so great a favourite, he was, at one time, appointed an arbiter, as it were, of the fortunes of the rival claimants to the throne of Persia. According to Herodotus (Book III, 84-86), Darius and his six colleagues, when they killed the Magi, who, pretending to be the Persian Smordis had ascended the throne of Persia, settled among themselves as to who should be the king of Persia. They resolved that "they would ride out together next morning into the skirts of the city, and he whose steed first neighed after the sun was up should have the kingdom."¹ By some contrivance, Æbares, the groom of Darius, made his master's horse neigh first after the rise of the sun, and so gained the throne of Persia for him. The story shows, that the horse of Darius, having a very delicate sense of smelling, smelled the presence of his mare and neighed first. They say, that to perpetuate the name of this favourite horse, Darius had raised a monument with a suitable inscription alluding to this event.

The great esteem in which the ancient Persians held their horses is inherited by the modern Persians to such a great extent that, according to Malcolm,² "the king's stable is deemed one of the most sacred of sanctuaries: this usage continues in force, during the present reign, a nobleman of the first rank, who had aspired to the throne, took refuge in the royal stable, and remained there till he obtained his pardon. The military tribes have always regarded this sanctuary with the most superstitious reverence. 'A horse,' they say, 'will never bear him to victory by whom it is violated.'" "In one

¹ Rawlinson's Herodotus, Vol. II, p. 478, Bk. III., ch. 84.

² History of Persia, Vol. II., p. 403.

Persian manuscript," continues Malcolm, "all the misfortunes of Nâdir Meerzâ, the grandson of Nâdir Shah, are attributed to his having violated the stable by putting to death a person who had taken refuge there. The same writer remarks: "the monarch or chief in whose stable a criminal takes refuge must feed him as long as he stays there; he must be slain the moment before he reaches it, or when he leaves it; but when there, a slave who has murdered his master cannot be touched. The place of safety is at the horse's head, and if that is tied up in the open air, the person who takes refuge is to touch the head-stall."¹

M. Dubeux² affirms this, when he says, "Les écuries royales sont depuis longtemps un asile sacré. Cet usage subsiste toujours."

According to Herodotus (I. 132) horse flesh formed a dish in birth-day feasts. Firdousi also refers to the use of horses' flesh as food among the ancient Persians, Asfandiyar in his feast to Arjâsp had ordered horses-flesh as a dish (Mohl. French translation, small ed., IV. p. 432.).

¹ *Ibid* p. 403, note t. *Vide* Curzon's Persia, Vol. I., p. 155, n. 1.

² La Perse, p. 461.

ON THE CHARIOT OF THE GODDESS (मातानो रथ.) A SUPPOSED REMEDY FOR DRIVING OUT AN EPIDEMIC.*

Read on 30th June 1897. President—REV. DR. D. MACKICHAN.

In almost all nations, weapons of war were considered essential in religious gatherings. The gods and goddesses of the ancients had their instruments of war just as their warriors and heroes had. As warriors wanted weapons to strike the physical foes of their country, so gods, goddesses and angles wanted them to strike the spiritual enemies of the people they protected. So, we find, that the religious processions of many nations carried weapons with them. Even the Freemasons carried swords in their processions as symbols of authority. A Parsee youth (Nâvar), initiated into the order of priesthood, leads the procession to the fire-temple, carrying a *gurz*, a kind of club in his hand as a warrior. He indicates thereby, that, just as the angel Mithra has his own club to strike on the heads of the *Daêvas*, *i. e.*, evil persons and influences (*vazrem hunivikhtem kameredhê paiti daêvanâm*), he had his own club to strike it over his spiritual foes. He carries it as a symbol, to declare, that thenceforward, he will use his mental powers and spiritual faculties in the suppression of all evils. Thus, in almost all nations, instruments of war were considered to be necessary requisites for religious processions.

Now, in ancient times, chariots were considered to be a part and parcel of military requisites. So, they played a very prominent part, both in religious gatherings and in warfare. Warriors are called *Rathaêstârs*, [*i. e.*, those who stood up in the *Ratha* (रथ Lat. Rota), *i. e.*, the chariot] because they fought in chariots. As warriors fought against physical

enemies, so gods and goddesses fought against spiritual enemies. Thus, gods and goddesses had their chariots just in the same way as warriors had. In the Avesta, Ardiviçura Anâhita, an Yazata presiding over waters, is represented as moving in a chariot. Mithra, the angel presiding over light, had his chariot just as Phœbus, the sun-god, had his own among the Greeks.

In India also, the *Ratha* or the chariot has been playing a very prominent part in religious or semi-religious gatherings and processions. Among the lower classes, it has lost much of the original sýmbolic signification. In case of epidemics like plague, cholera and small-pox, it is the village *mâtâ*, i.e., the village goddess, that has a good deal to do with it. So, one of the supposed ways to drive out an epidemic from a village overtaken with it, is (भातादेा रथ ङहोत्तरो) *mâtâno rath kahâdvo*, i.e., to take out of the village the chariot of the village goddess. The goddess is supposed to be appeased thereby and the epidemic transferred to an adjoining village.

The object of this paper is to present a few notes of three cases that fell under my observation, (a) one at Tithal near Bulsâr, (b) another at Jalâlpore near Nowsâri, and (c) another on the Ghaut Road leading to Satârâ from Mahâbleshwar.

(a) The plague epidemic, that was raging for some time this year, in the town of Bulsâr, had made its appearance, in solitary cases, in the adjoining village of Tithal. This alarmed the poor villagers, and they resolved to drive away the epidemic from their village in their *mâtâ's ratha*. During the evening of the 17th of May they made all preparations for the chariot procession.

Their *raths* or chariots consisted of small pieces of wooden planks standing on wheels. They were about a foot in length and breadth. The chariot procession started in the morning of the eighteenth of May from their small village temple. All the villagers accompanied it. The *raths* were decorated with small bannerettes. Two villagers carried the two chariots in

their hands. A cock and a goat were carried by others. Others carried a cocoanut, betelnuts, cooked food, etc. The procession was led by a Bhagat or a priest.

It is not every village that has a Bhagat of its own. The one at Tithal, named Revlo Jirio (રેવલો જીરિયો), was specially sent for from Pândooroghad, a ruined hill fort, about four miles distant. These Bhagats are village priests as well as doctors. they abstain from meat and intoxicating drinks of all kinds. They have certain religious observances to be observed. The Bhagat at Tithal was paid Rs. 5 for the day's work.

The procession coming at the outskirts of the village, on the road leading to Shegvi, stopped there for some time, and the Bhagat recited several incantations. The following are some of the lines of the incantations, the whole of which they refuse to recite except on proper occasions, and which it is difficult for us to follow when they are recited in a sing-song way :—

પવનનો સપાતો વારી લેય્મો

એ દુનીઆમાં આપણું કામ ચાલે.

વા ભમારો ચાલીય્મો તે આપણે વારીય્મો

એ અગ્ની માતાનું કામ અમારું કહેવાય.

એ દુનીઆને વિષે અમારું કામ ચાલે તે વારી લેવાનું છે.

અમા મારજોર કરીને દુનીઆને વાસ્તે વાળી લેશું.

એ દુનિઆમાં ચાલે તે કામ અમારું કહેવાય, દેવતાનું કહેવાય

તે દુનીઆમાં દેવતાનું કામ આબલીને કીનારે ચાલે.

તે આબલીને કીનારેનું કામ અમ વારી લઈય્મો

એ વીઆદી તે પરમેશ્વરની ને માતાની કહેવાય.

These are some of the words of the incantations, taken down from the lips of the Bhagat to learn what ideas are given vent to in the incantations. I give here a rough translation of the incantations, as far as I can understand them. "Counteract the influence of this gust of wind, so that our affairs in this world

(૧) વાદલ ફા. અથ.

(૨) ખીમારી, મકાં.

may continue. Let us counteract the influence of this injurious wind. This work which is the work of *Agni mātā* (*i. e.*, the goddess presiding over fire) can be called our work. We have to counteract the influence of this work about this world. By force and violence (*i. e.*, by all possible means), we shall counteract the influence of this (injurious wind or epidemic). All that happens in this world is ours and is brought about by gods. The work of the gods in that world is performed on the edge of clouds, *i. e.*, in heavens. We shall counteract the influence of the work originated on the edge of the clouds. This disease is said to come from the great God, from the goddess."

The above incantations of these simple folks show their belief in the following facts—

- (1) That all epidemics are carried from one place to another by winds and that they are the result of injurious winds.
- (2) That their gods and goddesses have something to do with them.
- (3) These gods and goddesses work in the clouds.

These incantations were recited by the Bhagaṭ on the out-skirt of the village in a chanting way, and in touching plaintive tones. He nodded his head heavily during the utterance like one who believed himself to be possessed by the spirit.

The incantations being finished, the whole procession marched from Tithal to the adjoining village of Shogvi, whose inhabitants had received, a day or two previous, a friendly intimation of the arrival of the chariot of the *mātā*. So, they had prepared themselves to receive the chariot of the goddess (देवता) in their own hands directly from the hands of the new-comers. The villagers of Tithal returned to their village with the belief that they had driven away the epidemic from their village and passed it on to some other place.

The villagers of Shogvi in their turn were to pass on the *rath* or chariot of the goddess, with a similar procession and

similar observances to another village named Panderâ, Pâiree. This village was to pass it on to another village and so on. The goddess of the chariot thus marches from village to village. At last, when the next village is very far off, and the distance too great for the villagers to go in a procession, they place the *rath* in a place surrounded by hills, so that the epidemic being shut up from all sides may die (*ꣳꣳꣳꣳꣳ ꣳꣳꣳ*) as the villagers say. If the villagers of a particular village are not on their watch, and allow the new-comers to place their chariots near their village, then they believe, that there is a likelihood of the epidemic sticking to their place.

From a sea-coast village like Tithal, the *ratha* is carried from place to place to interior villages till they get to a village from which the next village is very far off, and in that case the disease is believed to die out in solitude. But in the case of a village several miles distant from the sea, the *ratha* is carried seaward. It is taken from village to village seaward, and the last sea-coast village transfers the *rath*, and with that the disease, to the sea, where it is supposed to die. An instance of this kind came under my observation, one morning during the Christmas holidays of 1894, at Jalâlpore near Naosâri. The *ratha* was brought there from an adjoining village the evening previous and placed on the outskirts of the town. The people of Jalâlpore had to remove it to the adjoining village of Bodâli, which had to transfer it to Matvâr, which in its turn had to convey it to Karâri (Matwâr), which was quite close to the sea. The Karâri people were to convey the *rath* to the sea and there drown it.

In the matter of conveying the *rath* from village to village, there is generally a friendly arrangement, the people of the village that starts the *rath* giving a friendly notice of the coming of the *rath* to the next village in order to enable the people to be ready to pass it on to the next village. But in some places, the people of a village quietly and stealthily carry the *rath* to the outskirts of the next village and leave it there.

If the people of that next village come to know about that, they come to oppose their approach with all force, being afraid that the *rath* might bring disease to their doors. A case of that kind came under my observation at Mâhâbleswar in October 1894. On the Ghant Road leading to Satara, I saw four small toy-chariots, lying on the side of the road, with small wooden idols standing on each of them. The idols were decorated with coloured clothes. I was told that the village of Khelgar had several cases of cholera in the preceding hot weather and to drive away that disease the people had started the *rath* of their goddess, named "Murri." They knew fully well, that the people of that village would oppose the conveyance of the *rath* to their village; so, they stealthily carried it at night and placed it midway at some distance from the village. The goat and the cock that accompany the *rath* are let loose, and nobody takes them away, the belief being, that, he who takes them away is attacked with the disease.

On the day when the *rath* was conveyed from Tithal, the women of the village met at a small temple, situated near the village well, and lighting a lamp sang their favourite song, imploring their village goddess to be kind towards the village. Their principal goddess was *Jal-devi* (जल-देवी), i.e., the goddess presiding over water. This was perhaps because the temple was situated near the well of the village and because the village was close to thesea.

The song sung by the village women in honour of their 'Jal-devi' runs as follows:—

भारा सपनामां आरे सेवासन
 आरेनां हाथमां रतन कुंदावती
 आरे आली ते जलदेवी माझिनी सेवा करा
 देवा पैसांनि पतरी खेधने पुंन करणेरे
 देवा सवायाना सींदुर खेधने सेवा करणेरे
 देवा सवायाना सींदुर खेध ने तीलां करणेरे
 देवा ताहडां ताहडां दडी खेधने छीमां करणेरे

ચારે ચાલેતા કુંકુના પગલા પડે
ચારે બાલે તે માહેરેનાં માતી ગરેરે.

Translation.

I saw four married girls in my dream. All the four had cups for red-pigment¹ in their hands. All the four went to offer their services to *Jal-devii*.² Worship the gods with pieces³ of money. Serve the gods with *sinclur* (a kind of pigment), worth a pice. Make marks on the idols with *sinclur*, worth a pice. Make the hearts cool with cold curd. When the four girls walked, their steps made the marks of red pigment. When the four girls spoke their lips dropped pearls.

The following are two other semi-religious songs sung at the village temple of Tithal :—

તાપીને કીનારે ઉભા વરલાને છેરે
તાંચ્મેરે નીપજ બે મુરતીની જોરે
ચાલારે સાચ્મેલી આપણે જોવારે જાધ્ધા
દેવાની મુરતી કેવીક હોયરે
દેવીરે દેહરાંમાંની તુરજાચ્મે માચ્મેચ્મે
દેવાની મુરતી તેવીજ હોયરે.

Translation.

When the son of Varlā was standing on the banks of the river Tapti, there appeared suddenly a pair of idols. Come on girls! We shall go to see them. Of what kind must be the idols of gods? The idols of gods must be of the same kind as those of the Tooljā goddess in our temple.

કાઝરે ને હરીચંદ્ર ચ્મેચ્મે બણુરે
અમારી જલદેવી માયને ચ્મેટણુરે કહેજે
તીથલ ગામને ચ્મેરે રમવા આવોરે
ધંધોરે બાંધ્યા ચ્મેજ વાતેરે
ધંધોરે તે હીરનાં ગોપનારે

¹ The marks made on foreheads, &c., with red pigment are considered auspicious.

² The goddess presiding over water.

³ The people generally take a vow to present to the gods small pieces of metals, worth one, two or more annas.

કુમત્તાં ફરકે બે ચાર
હથેલેરે આંધ્યા ચ્ચેન વાતેરે.

Translation.

Karooro and Harichandra used to say, "convey this message to our Jal-devi goddess—

Come to play on the open place at Tithal.

A swinging seat is suspended for you on this road.¹

And silken tassels are suspended from there.

Two or four ribbons fly in the air on the seat.

The swinging seat is suspended on this road."

The songs of a tribe or community indicate, to a certain extent, what amount of intelligence the people of the tribe possess. The short songs of the Tithal women show the poverty of their field of thought.

¹ The gods are believed to take pleasure in these swinzing chairs or seats. Hence their idols are, at times, placed on such seats.

THE COCK AS A SACRED BIRD IN ANCIENT IRAN.

Read on 28th March 1900.

*President—*LIEUT.-COL. G. WATERS, I.M.S.

Among the ancients, those animals and birds that were most useful to men were highly esteemed and held well nigh sacred. The cock was one of such birds. On account of its being greatly useful as the harbinger of morn, it was held sacred by many ancient nations. The ancient Greeks and other nations considered it to be a bird sacred to the Sun. Its relation to the Sun, as the harbinger of morn, is not lost sight of, even by writers of our times. His crowing is, as it were, according to Shakespeare, a salutation to the morn—

“ The early village cock
Hath twice done salutation to the morn.”

(Ratcliff to King Richard—*Richard III.*, Act V., Sc. 3.)

I.

Cock in Iranian Literature.

Persia, or ancient Iran, was the home of the cock. It is said on the authority of Athæneus (XIV., c. 20) that cocks were taken to Europe from Persia.¹ It is owing to this fact that the Greek comedians, and among them Aristophanes (B. C. 448-380), called the cock the Persian bird or the Median bird.² It is said to have been taken to Egypt from Asia.³

* *Journal*, Vol. V., No. 6, pp. 343-62.

¹ Hyde's *Historia Religionis, Veterum Persarum*, 2nd Edition, p. 412.

Pictet, *Les Origines Indo-Europeennes*, 2nd Edition, Vol. I., p. 490.



Dabistan by Shea and Troyer, Vol. I., p. 324, n. 1.

Geiger, *Civilization of the Eastern Iranians*, Vol. I., p. 189. Translated by Dastur Darab Peshotan Sanjana.

² *The Athenæum*, 14th October 1899, No. 3755, p. 525, article by Sir G. Birdwood. Geiger, *Civilization of the Eastern Iranians*, Vol. I., p. 189.

³ "Cocks and hens, as well as horses, appear to have come originally from Asia."—*A Popular Account of the Ancient Egyptians*, by Sir J. Gardner Wilkinson, Vol. I., p. 234.

The *gow*, the dog, and the cock were the three animals that were most esteemed among the ancient Persians for their great usefulness to men. As Anquetil du Perron says: "Ces trois animaux (le bœuf, le chien et le coq) sont les plus nécessaires au Parso; ils fournissent même à tous ses besoins; le bœuf sert au labourage, aux charrois; on tire le lait de la vache; le chien garde le jour les troupeaux, la nuit la maison; . . . au hant du coq commencent les prières, les travaux de la campagne et les autres occupations des hommes."¹

The cock is spoken of in the Vendidad as *parô-darsh*, i. e., the fore-seer (from  *parô*, i. e., fore or beforehand and *dareç*  *dareç* to see). It is so called because it foresees the rising of the sun, the coming of the morn.

The 18th Chapter of the Vendidad (XVIII. 14 to 16) explains why it was considered useful and sacred. Zoroaster asks: " Who is it that follows the dictates of Sraosha ? " Ahura Mazda replies that it is the cock, which, on the appearance of the dawn, crows as follows: " O men ! arise. Praise the best piety. Extirpate the demons. The long-handed Bushyânst (i. e., the demon of idleness who lulls men to sleep with unfolded hands) comes down upon you. He lulls to sleep again, the whole material world when it awakes at dawn. O men ! it does not behove you to sleep long."

This passage then shows, that the cock was esteemed by the ancient Persians, because it helped men to get up early in the morning and to go to their work. The Vendidad then proceeds to say that men, on rising at the dawn of day, at the crowing of the cock, should act according to the three precepts—good thoughts, good words, and good deeds,—and should shun three things—evil thoughts, evil words, and evil actions. It then says, that next to the cock, it is the family

¹ Zend Avesta, Tome II, p. 602.

hearth, it is the fire of the house, that shouts to the inmates of the house, and asks them to change their night dress, to wash their hands and to kindle the fire. Thus, the voice of the cock and that of the fire of the house, ask the inmates of the house to get up early, to look sharp, to throw off unduly long sleep, to cast off the demon of idleness and to be busy with their work. It is then further said, that, of any two persons, the one who first hears the voice of the cock and gets up early and attends to the above dictates of following the path of truth, shall first go to paradise. All these statements show, that the cock was held sacred, because it enabled one to follow, as it were, the old adage—

“Early to bed and early to rise
Makes a man healthy, wealthy and wise.”

The cock being so useful and sacred a bird, it is further said in the *Vendidâd*, that the gift of a cock and a hen to a pious man is worth the gift of a large palatial building, because it helps the pious man to be vigilant and sharp in his work of general usefulness and piety.¹ Again, the cock being so useful a bird, the work of domesticating a cock and feeding it well, is considered a good meritorious act.² The *Hadôkht Nashk*³ says, that there is, as it were, a constant fight between the cock on the one hand, and *Bushyânst*, the demon of idleness, on the other. The demon of idleness says to men: “O men! sleep on, sinful men! sleep on.” On the other hand, the cock, like the family fire, asks men to wake up and go to their work. In the *Beharâm Yasht*, *Beharâm* the angel presiding over victory, is represented as carrying his help in the form of a bird. That bird is supposed by some, and among them, by Anquetil, to be the cock. It means, then, that a man praying for victory and success in his work, must attend to the crowing of the cock, *i.e.*, get up at the early dawn and be diligent and hard-working. If he would do that, victory or success would follow.

¹ *Vend.*, XVIII, 28.

² *Ibid.*, 29.

³ *Yasht*, XXII, 41-42.

From the Avestâ we learn then, that the only demon that is said to be opposed and baffled by the cock, is Bushyânst, the demon of idleness. But as idleness leads to many other faults and evils, *e. g.*, uncleanness, penury, dishonesty, untruthfulness, flattery, theft, &c., the latter books widen the sphere in general terms, and say, that the presence of the cock in a house and its crowing lead to the expulsion and extirpation of many demons or vices.

The Bundelesh' (Ch. XIX. 33) says, that the cock is created by God to oppose all the demons, and that the dog is a co-worker with the cock in helping the good work of Sraosha, whose duty as an angel is to protect the world, both at day and night, from all evil influences.

[illegible]

The Pahlavi Dinkard,⁵ in recapitulating the contents of the Vendidad, says, that to domesticate a cock and to feed it, is a meritorious action.

The Shāyast lā Shāyast refers to a superstition of old Iran, where people, on hearing a hen make a noise like the crowing of a cock, killed it, thinking that it was an ill omen. The book says that the people must not consider it an ill omen, and must not kill the hen, which simply makes that noise to help the cock in its work of crowing, in order to make men vigilant against the overpowering effect of evil influences. Under such circumstances, it advises people to keep two cocks, so that when one does not crow, the other may crow and

¹ *S. B. E.*, Vol. V., West's *Publ. Texts*, Part I, p. 73.

² Justi's *Bundehesh*, p. 48, ll. 14-17.

³ S. B. E., Vol. XXXVII, West's *Pohl, Texts*, Part IV, p. 163.

that it must not be taken as a bad omen, but as an extraordinary warning to be vigilant and to look sharp against evil influences. It says that perhaps the cock, by its extraordinary power of seeing things, found some imminent calamity before them, and so, it saw the necessity of crowing at odd and extraordinary times also.¹

Mirkhond² refers to the old Irânian belief in the evil omens, predicted by the cock, crowing at an unusual hour. We will quote him at length, as he also refers to the esteem in which the bird was held.

“Kaiomars . . . set out, from the royal residence of Mount Damâvend, towards the east. When he had advanced some way, his auspicious sight fell on a white cock followed by a hen: he also observed this cock engaged in combat with a serpent; so that whenever the latter attempted to seize the hen, the cock with the greatest intrepidity made a vigorous attack and put it to flight. Kaiomars was so pleased with the bearing of the cock and his mode of attack, that he slew the serpent, and threw some corn to the fowl; on which, applying his beak to the grain, he began to invite his mate, neither did he swallow a single grain until she had begun to eat. This generosity delighted Kaiomars, who said: ‘This bird unites liberality with bravery; his nature in that respect is conformable to man’s. I have set out to encounter my enemies, and in the very commencement of the expedition have slain a serpent, which is the enemy of the human race: this is, therefore, a most favourable omen.’ On this account, when he had terminated this enterprise, he commanded his sons to maintain and preserve the cock with all possible attention. It is said that no Demon can enter a house in which there is a cock; and, above all, should this bird come to the residence of a Demon, and move his tongue to chant the praises of the glorious and

¹ Chap. XXXII, S. B. E., Vol. XXIV, p. 293, West.

² The History of the Early Kings of Persia, translated from Mirkhond, by David Shea, pp. 55-57.

exalted Creator, that instant the evil spirit takes to flight :
 . . . The reason why persons draw an evil omen from the unseasonable crowing of the cock, and at the same time put him to death, is this : that when Kaiomars was seized with a fatal illness, at the time of the evening service, this bird crowed aloud ; and immediately after, this orthodox monarch passed away to the world of eternity.¹ ”

The Dabistân also refers to the Sad-dar and repeats a part of its contents to the above effect.

From all these references to the cock in the ancient Irânian literature, what we gather is this : that being a useful bird that helped men to be vigilant and industrious, it was held to be, as it were, sacred. As Dr. Geiger says, “ Watchfulness and early rising are reputed a great virtue by the Mazda-worshippers. In it they were aided by the cock, which, at early dawn, awakens sleepers by his crowing. For this reason, he is so highly praised and even held sacred in the Avesta.”² ”

Having treated of the references to the cock, as an important and sacred bird, in the Avesta and Pahlavi literature, we would now speak of some of the Persian customs and notions connected with the idea of holding the cock to be a sacred bird.

II.

Cock in Iranian Custom.

According to Thomas, the side altar on some of the Parthian coins “ is surmounted by a Cock ”.³ This illustrates, what we said

¹ Compare what Mirkhond says of Kaiomars's view about the bravery, &c., of the cock, with Thomson's words—

“ The careful hen
 Calls all her chirping family around,
 Fed and defended by the fearless cock ;
 Whose breast with ardor flames, as on he walks
 Graceful, and crows defiance.”—

Thomson's Seasons. Spring, ll. 772-776.

² Civilization of the Eastern Irânians, translated by Dastur Darab P. Sanjana, Vol. I, p. 189.

³ Early Sassanian Inscriptions seals and coins, by Edward Thomas, p. 131.

above, that in the Vendidad, it is both the family hearth and the house-cock that call upon the inmates of the house to awake and fall to their work.

According to Prof. Vâmbéry (Sketches of Central Asia), in Bokhara, even now, a cock is offered on the Noruz by the fire-worshippers. "Siaush is stated to have been the founder of the fortress, where he was slain in a public square, before the Gate Guriun, by his own father-in-law. This place was constantly held in honour by the fire-worshippers, and every one took care to offer a cock there on Noruz (New Year's Day) before the set of ^{the} sun. This commemorative festival was celebrated everywhere. Troubadours have long sung of it in their lays, though the story relates to facts that happened three thousand years ago."¹

The orthodox Zoroastrians, even now, do not eat a cock. They may eat a very young one that may not have commenced crowing, but once it has commenced crowing, they do not kill or eat it. They say, that the Zoroastrians of Persia, when asked to eat a cock by the doctors, who at times prescribe it, plant several fruit-bearing plants known as *sanjan* as an act of atonement. When a cock dies, they bury it in a clean place near a *sanjan* tree. Some of the Parsces of India, even now, bury a cock with a sacred shirt put round it.

They say that the early Persians, when they went to war, carried a cock with them as a palladium.²

They say that it was king Tehmuras who first taught a cock to crow. Tehmuras (the Takhma-urupa of the Avesta) was known as "Dev-band," i.e., the captivator of the Devas, or evil persons and influences. So one can understand, why the

¹ Sketches of Central Asia, by Arminius Vâmbéry, p. 259, ch. XV, "on the Ancient History of Bokhârâ."

² "Wherever the ancient Persians marched, the red-plumed cock marched on before as their proud palladium."—*The Athenæum* of 14th October 1899, No. 3755, p. 525.

name of such a king, who was known to have overpowered evil persons and influences, should have been connected with the cock, which is reported by the Irânian literature to be one of the means of overpowering evil influences.

The cock was held as a symbol of resurrection. They say it is so held by the Freemasons, among whom the cock is a jewel of the Order known as the Knight Templars. The cock is connected with the idea of resurrection among the Mahomedans also.¹ The following lines of Firdousi² show, that, even at his time, the cock was held as a symbol of resurrection :—

“ Suddenly flew o’er my head the cock of the celestial sphere,
Even as Azrâil, Soul-seizer, hovers o’er the sick man’s brow ;
In mine ears the thousand echoes rang of his forboding cry,
As i’ the Reckoning Day when spring to life again the dead below.”

The cock in the Irânian story of the three-headed Zohâk and Feridun also, is a symbol of resurrection. According to that story, every time the cock crows, the chain, by which Zohak is tied and which he thins by constantly licking it, is restored to its former condition. His three heads correspond to the three heads of Satan in Dante’s *Inferno*, where “They have been taken as a symbol of a Trinity of Evil—the antithesis of the divine attributes of Power, Wisdom and Charity (as in Canto III 4-6)—and, therefore, of impotence, ignorance and hatred, or pride, envy and impiety.”

We have spoken at some length about the cock in Irânian literature and in Irânian customs. We see from these, that the cock was esteemed as a useful bird among the Parsees from a very early date. So, the following statement of Ovington, in his *Book of Travels*, that the Parsees began to esteem the cock from the time of their coming to India is not correct. “The tradition is that coming from Persia in a tempest, at the time that Mahomet and his followers gave laws to the Persians

¹ Anquetil du Perron, *Zend Avestâ*, Tome II, p. 602, n. 1.

² *National Review*, Vol. XIV, 1889-90, p. 307. Article on Firdousi’s *Lyrical Poetry* by C. J. Pickering.

(which they were unwilling to submit to) they were driven to that distress that they almost despaired of life, till hearing a cock crow and espying fire at hand, they recovered their hopes of safety and gained a speedy arrival. The cock, therefore, is as much esteemed by them as the crow is by the Bannians, of the lives of both of which they are the zealous patrons and protectors."¹

III.

Cock as a sacred bird among different nations.

We will now say a few words about the views held by other nations on the sacredness of the bird as a harbinger of the morn.

Among the Greeks also the cock was held to be a sacred bird. According to Pausanias, "the cock is sacred to the sun and heralds his rising."² The Greek word for cock was *Alector*. Its derivation is supposed to be *a* (privative) and *electron* a bed. Hence it was supposed to mean 'a sleepless guardian.' But some³ derive this word 'alectryon', as well as the word *Halcyon*,⁴ the Greek name of the bird known as the King-fisher, from *𐎧𐎠𐎫𐎡𐎴* *halkú*, a Pahlavi word for the cock.⁵ Others derive it from *Alec* (*Helos*) the sun. The last two derivations lead to show that the cock was held in Greece, in the same esteem as that in which it was held in ancient Persia, and that it was a bird sacred to the sun.

According to Bryant,⁶ "the ancients divided the night into different watches; the last of which was called cockerow: and in consequence of this they kept a cock in their *Tirat*, or

¹ A Voyage to Surat in the Year 1689, by J. Ovington.

² Pausanias's Description of Greece, translated by Frazer, Vol. I, p. 277, Bk. V., ch. XXV, 5, "Achaean Offerings."

³ *Athenæum* of 14th October 1899.

⁴ The bird, from which comes the derivation of our word *Halcyon* (days). Ovid's *Metamorphosis*, Bk. XI, Fable VII, Riley's Translation, pp. 399 to 411.

⁵ *Bundehesh*, S. B. E., Vol. V, West Pahl. Texts, chap. XIX, 33.

⁶ A New System; or, An Analysis of Ancient Mythology, by Jacob Bryant, 3rd Edition, Vol. II., pp. 113-114.

Towers, to give notice of the dawn. Hence this bird was sacred to the sun, and named Alector, which seems to be a compound out of the titles of that deity and of the tower set apart for his service; for all these towers were temples. Those styled Tritonian were oracular."

The cock predicted the coming of the morn. So the ancient Greeks took their predictions from the cock. The art of taking these predictions was known among them as Alectryomancy from 'alector' the Greek name of the cock. "The letters of the alphabet were traced on the ground, and a grain of corn laid on each; a cock was then permitted to pick up the grains, and the letters under the grains selected, being formed into words, were supposed to foretell the event desired."¹ It is for this fact, viz., that of the Greeks taking their prediction from the cock, that Pliny says of these birds that "they rule over great rulers," and that they "command those great commanders of all nations." Not only that, but he calls them astronomers. The same fact, viz., their extreme usefulness to men, which, according to the Vendidad, endeared these birds to the ancient Irânians, endeared them, according to Pliny, to the ancient Greeks. Pliny says:

"These birds about our house, which are our sentinels by night, and whom Nature has created to break men of their sleep, to awaken and call them up to their work, have also a sense and understanding of glory. They love to be praised and are proud in their kind. Moreover, they are astronomers, and know the course of the stars. . . . Unto these birds (for their worth and dignity) the purple robe at Rome and all magistrates of State disdain not to give honour. . . . These rule our great rulers every day; and there is not a mighty lord of Rome that dare open or shut the door of his house before he knoweth the good pleasure of these fowls; and that

¹ Webster's Dictionary. The word, "Alectryomancy."

² Pliny, Bk. X. chap. 21. The Natural History of Pliny, translated by Dr. Philamon Holland, Vol. I, p. 279.

which more is, the sovereign magistrate in his majesty of the Roman Empire, with the regal ensigns of rods and axes carried before him, neither setteth forward, nor recoileth back, without direction from these birds : they give order to whole armies to advance forth to battle : they again command them to stay and keep within the camp. These were they that gave the signal, and foretold the issue of all those famous foughten fields, whereby we have achieved all our victories throughout the whole world : and in one word, these birds command those great commanders of all nations upon the earth ; as acceptable to the gods in sacrifice, with their small fibres and filaments, of their inwards, as the greatest and fattest oxen that are killed for sacrifice. Over and besides, their crowing out of order, too soon before their hour, or too late, and namely in the evening, portendeth also and presageth somewhat by itself."¹

As an illustration of what Pliny says, *viz.*, that the cock was the commander of all commanders, we find the case of Themistocles. It is said, that just as he was going to fight with the Persians, he heard a cock crowing. He took that as a good omen foretelling victory. Thus emboldened, he went to war and won. Some attribute the fondness of the ancient Greeks for cock-fighting to a religious meaning attached to all actions of the cock. "The Greek carried this national sport with him, apparently, and many reasons have been given to endeavour to account for his adoption of it other than the natural taste of man for combative displays. Some have said that, like most of their recreations, it had a religious meaning, connected with Apollo, Mars, Mercury, or Æsculapius ; others a national reference to the good omen Themistocles drew from their crowing as he marched to his victory over Persia."²

Again, as an illustration of the fondness of the Greeks for cock-fighting, and their attempt to utilize it for good purpose,

¹ We have noted above, a similar belief among the ancient Iranians (*vide* pp. 106-7) about the crowing of a cock at unseasonable hours.

² "The Nineteenth Century" of May 1893, Vol. XXXIII, p. 822.

we may state another story about Themistocles. They say, that before the battle of Salamis, in which the Persians were defeated by the Greeks, he produced two fighting-cocks before the Greek soldiers and exhorted them to be as bold as those birds, and fight as bravely as they did.

In the above quotation about the cock-fighting, we find an allusion made to the fact that cock-fighting had a religious meaning connected with Æsculapius. Among the ancient Greeks, the cock was connected with the name of Æsculapius and the medical profession which he represented. Æsculapius was to the Greeks, what Thritha was to the ancient Irânians. Thritha is spoken of in the Vendidad as the first physician. This Thritha is the same as the Thraëtaona of the other texts of the Avesta, and the same as Feridun of the later Pahlavi books and of Firdousi's Shâh-nâmeh.

The cock, the serpent and the owl were the sacred animals connected with the names of Æsculapius and his medical profession. They were the symbols of vigilance, sagacity and wisdom, respectively, the virtues which a good doctor was supposed to possess for his successful practice. Of these three, the first two were connected with the name of Feridun, the Irânian Æsculapius, though in a different way. We have already seen ⁽¹⁾ how the cock was connected with the story of Feridun and Zohâk. The serpent also was connected with the name of Feridun. Zohâk, whom he defeated and subdued, was called Azidahâka, *i. e.*, the stinging serpent.

It was because the cock was sacred to Æsculapius, the god of health and of recovery from illness, that Socrates, when sentenced to be killed, said to one of his friends, "Creton, we owe a cock to Æsculapius."

Minerva, the goddess of Wisdom among the Greeks, also had the cock for her favourite bird.

On some of the Cretan coins have been found a picture of a cock on one side and that of a dog on the other. This reminds us of the statement in the Bundehesh, above referred

(1) *Vide* p. 112,

to, that among the Irànians, both the dog and the cock were held sacred, as assisting the good work of protection carried on by Sraosh, the angel protecting men, specially at night.

In the Greek epithalamiums, or marriage songs, the cock was generally mentioned as arousing the married couple from their rest of the first night. The following is such an epithalamium in honour of Helen's marriage, wherein we find such an allusion to the cock :—

“ Sleep on, and love and longing
 • Breathe in each other's breast :
 But fail not, when the morn returns,
 To rouse you from your rest :
 With dawn shall we be stirring,
 When lifting high his fair
 • And feathered neck, the earliest bird
 To clarion to the dawn is heard.
 O God of brides and bridals,
 Sing ‘ Happy, happy pair ! ’ ”

Latterly the cock, or rather some part of his body, began to be used as an amulet. We learn from Pliny, that Mylo of Crotona, the great gymnast, carried over his body “*gemma Alectoria*” (a crystalloid stone, sometimes found in a fowl's crop) as a protection against evils.

Pliny says²: “In the gesiers of cocks, there are found certain stones, called thereupon *Alcetonæ*, which, in show, resemble crystal and are as big as beans. Milo, that great wrestler of Crotone, used to carry this stone about him, whereby he was invincible in all the feats of strength or activity that he tried.”

The cock was also used as an amulet for driving away evils or evil influences from fields. Pausanias says of the people of Methana in Greece, “When the vines are budding, and a southwester sweeps down on them from the Saronic Gulf, it

¹ *The Home Life of the Ancient Greeks*, by Blümner, translated by Alice Zimmern, pp. 141-42.

² Bk. XXXVII, ch. X, Holland's Translation, p. 624.

blights the tender shoots. So, while the squall is still coming, two men take a cock, every feather of which must be white, rend it in two, and run round the vines in opposite directions, each carrying a half of the cock, and when they come back to the place from which they started they bury the pieces there. This is their device for counteracting a south-wester."¹

Frazer describes a similar custom among the Malays. He says: "The reason why the people of Methana selected a white cock specially to keep off the south-wester is perhaps explained by the following custom: When the sky is overcast the skipper of a Malay prao takes the white or yellow feathers of a cock, fastens them to a leaf of a special sort, and sets them in the forecastle, praying that the spirits will cause the black clouds to pass by. Then the cock is killed. The skipper whitens his hand with chalk, points thrice with his whitened finger at the black clouds, and throws the bird into the sea. The idea of both the Malay and the Greek custom seems to be that the white bird will chase away the black clouds."²

Coming to other nations besides the Greeks, among whom the cock was a sacred bird, we find that it was held sacred by the Japanese and the Chinese. Among the latter, they took a solemn oath by emphasising what they said in three ways—(1) by breaking a porcelain cup; (2) by burning a piece of paper; and (3) by cutting the throat of a white cock which had not a single feather other than white.

According to Dalton³, the cock played a prominent part in the burial customs of some tribes. He says of the Mishmis: "There was also a preliminary sacrifice of a red cock and hen, the blood of which was received in a vessel containing some other fluid, and the mixture carefully examined, as it is

¹ Pausanias's *Description of Greece*, Translated with a Commentary, by J. G. Frazer, Vol., I, p. 124. Book II., C. XXXIV, 2.

² Pausanias's *Description of Greece*, translated by J. G. Frazer, Vol. III, p. 289.

³ *Descriptive Ethnology of Bengal*, by Edward Tuite Dalton, p. 16.

supposed to indicate if the result will be fortunate or otherwise."

In the ancient catacombs of Rome, the picture of a cock is found by the side of St. Peter. There, it was the symbol of repentance and resurrection.

Among the Jews in Turkey, the cock is used as a symbol in their "ceremony of atonement," which is observed on the "Day of Atonement." On that day a, "cock is provided for each man or boy, and a hen for each woman or girl; and the head of the house, first for himself, and afterwards for each member of the family, swings the bird, which he holds by the legs, round over his head, saying, " 'This is my substitute; this is my commutation; this cock goeth to the death in order that I may be gathered, and enter into a long and happy life and into peace.'"¹

We have already alluded to the fact, that in freemasonry, the cock is held as a symbol of resurrection and, as such, it forms the Jewel of the Order of Knight Templars.

In Tonquin, when a child goes to school for the first time, the teacher is presented with a cock.² The ceremony is called Volong.

Among the people in the Khasia Hills, they kill a cock when a man dies in some other place, out of his village, with the object, they say, that the cock may arouse his soul early in the morning every day to enable it to come home.³

The crowing of the cocks was taken advantage of by two cantons of Switzerland in fixing their boundaries. "To settle this question of boundary, it was arranged by the elders of either canton that on the day of the equinox a man should start at cockcrow from either side and run towards the Klausen Pass, and that the point of their meeting should be the boundary. The runners were chosen, and both cantons

¹ *The Academy* of 3rd October 1891, No. 1013, p. 282, col. 3.

² *Revue des Traditions*.

³ *Lyal's Natural Religion in India*, .

endeavoured to ensure that the bird to give warning should be an early one. The men of Uri starved their bird, while the men of Glarus stuffed theirs. When the appointed day came, the cock of Uri crowed when the dawn was scarcely visible in the heavens, and the runner started. But at Linththal the rosy light had filled the sky, the stars had paled, and still the cock slept. Half the parish, with sad faces, surrounded him, but it was a point of honour not to wake him. At last he spread his wings and crowed, and the man of Glarus started very much behind his time. When he rushed the top of the steep ascent, above the fall of the Fatschbach, he perceived the Uri runner descending from the Pass and they soon met. 'Here,' skouted the man of Uri, 'is the boundary.'"¹

The Ghatties of Bombay say, that when the chariot of Râm (the Sun) starts for its usual journey, the cock, which is lying with its head on the ground, comes to know his movement by the vibrations of the ground. He then crows and gives the information to all. They say that the shout of the cock is to the effect કાસવા ગો કાસવા ગો, the word કાસવા (Kasva) meaning a (કાસવા) tortoise. People formerly used to sacrifice a tortoise, when they reaped their crop and separated the husk from the corn. One day, they caught hold of a tortoise for this purpose and kept it under a basket to be used for the sacrifice on the next day. When they looked for it next morning, they found that the tortoise was not in its place, but had somehow run away. So they sacrificed, for the time being, a cock, which was near at hand. Afterwards the custom of sacrificing a cock became gradually prevalent. The cock then began to call out the name of the tortoise, saying કાસવાગો કાસવાગો, *i. e.*, he called out the name of the tortoise to say that it was sacrificed in place of the tortoise.

We saw that the ancients believed the cock to be a sacred bird, because, as a harbinger of morn, it made man vigilant,

¹ *Academy* of 9th July 1892, p. 27. No. 1053, quoted from "The Forest Cantons of Switzerland," by J. Sowerby.

and opposed as the Vendidâd said, the evil influences of Bushyânst, the demon of sloth, or idleness. So, it was considered to be opposed to all evil influences resulting from sloth. Latterly, the idea grew, that it opposed all possible evil influences. Then the spirits or ghosts of men, especially the wicked spirits of evil men, that dared not appear during the light of the day, but wandered over the earth during the night, were supposed to be driven away by the crowing of the cock. The cock-crow is even now believed to be a signal for the ghosts to disappear. We find Shakespeare alluding to it in his play of Hamlet, Act I, Sc. I. We read the following words there.

Horatio—

“ I have heard,

The cock, that is the trumpet to the morn,
Doth with his lofty and shrill-sounding throat
Awake the god of day; and, at his warning,
Whether in sea or fire, in earth or air,
The extravagant and erring spirit hies
To his confine : and of the truth herein
This present object made probation.”

Marcellus—“It faded on the crowing of the cock.

Some say, that ever 'gainst that season comes,
Wherein our Saviour's birth is celebrated,
This bird of dawning singeth all night long :
And then, they say, no spirit dares stir abroad ;
The nights are wholesome; then no planets strike,
No fairy takes, nor witch hath power to charm.
So hallow'd and so gracious is the time.”

NIRANG-I-JASHAN-I-BURZIGARÂN.*

A RELIGIOUS FORMULA USED AS A CHARM ON THE
DAY OF THE FESTIVAL OF THE CULTIVATORS (THE
FIFTH DAY OF THE CURRENT PARSEE MONTH,
SPENDÂRMAD, *i. e.*, 15TH AUGUST 1900).

Read on 29th August 1900.

President—LIEUT. COL. G. WATERS, I.M.S.

The fifth day of the current Parsee month, which is the twelfth and the last of the year, was known among the Persians as the Jashan-i-Burzigarân, *i. e.*, the festival of the agriculturists. This twelfth month bears the name of Spanta-Ârmaiti (Spendârmad), and the fifth day of every Parsee month also bears the name of Spendârmad. So the fifth day of this month bears the same name which the month bears.

Among the Parsees, each day of the month and each month of the year bear special names, and these names are the names of the Yazatas or Angels, who are believed to preside over the days or months. Spendârmad, who gives names to the current twelfth month and to the fifth day of each month, is one of the seven Amesha-Spentas or Archangels of the Avesta.

The word has been variously translated, but taking all the different meanings and comparing them with the Sanskrit Armati, the word can be understood to mean "obedience, devotion, wisdom." As Dr. Haug says, "She represents the pious and obedient heart of the true worshipper of Ahûra Mazda who serves God alone with body and soul."

Now, as, according to the Parsee books, each of the arch-angels and angels has, as it were, a field of activity both in the moral and in the material world, this angel Spenta-Ârmaiti

has the earth for its sphere of activity in the material world. She is a feminine angel, and is the protectress of the earth, which also, we know, is spoken of, by many nations, as the mother-earth. The earth is susceptible of being cultivated by those who ardently work for it, and yields to the efforts of men. So it is placed under the guardianship of Spenta-Armaiti, who, in the moral world, rules over 'obedience.'

Thus, then, the month, which bears the name of Spenta-Armaiti, and the fifth day of the month which bears the same name, are connected with earth. Hence, the propriety of celebrating that day as the festival of the agriculturists, whose sole business is that of tilling the earth. All men look to earth as the mother-earth, because they derive their sustenance from it. The agriculturists, who live upon it, are directly interested in it. In season, and out of season, they pray for its fertility and ask for God's blessings upon it.

Now, to keep the earth pure, is one of the most important dictates of the Avesta. Let it not be polluted by foul things. It is on that ground, that burial is prohibited in the Avesta. The earth, being polluted with the decomposing matter of dead bodies, is likely to contaminate surrounding substances. Whatever good that the earth produces, is the creation of the good principle, Spenta Mainyu. Whatever evil or noxious that it produces, is the creation of the evil principle, Angra Mainyu. Snakes, ants, worms, and such other insects are the production of Âhriman or Satan. So, they must be destroyed. They have their abode in the earth. So, the earth requires to be freed from these noxious creatures. It can be freed by practical means as well as by prayers. The above festival day was a special day for such prayers. As it is the cultivators who are the most interested in the question, that the ground should be free of worms, rats, snakes, and such other insects and reptiles that devoured their crops and rendered the cultivation difficult, the festival was mostly celebrated by them, as its name signified.

But these insects and reptiles were no less a nuisance to non-agriculturists living in towns. They were a source of harm and danger to them. So to townspeople also, the festival was of some importance.

We find from the traditions of many a nation, that physical evils and nuisances are sought to be removed by means other than practical means and regular prayers. Such means are what are called, mystical expedients.

"Faith in the virtue of charms, amulets and talismans is common to almost all nations and all ages. The belief has been prevalent at one time or another in almost all countries. Pieces of parchment, with passages from the Talmud, were carried about by the Jews on their bodies as amulets, and they were known as phylacteries. Pieces of paper, with passages from the Koran, are carried about by the Arabs under the name of Tâviz (amulets). One very often comes across such amulets among the Hindus." In a paper,¹ read by me before this Society on the 28th of March 1894, with the above prefatory remarks, I had submitted a Parsee charm or amulet for the diseases of the eye. In this paper I give another Parsee charm or amulet for the extirpation of insects from a house. The charm given in this paper, is an instance of this kind presented by the Persian Revâyet, which are, in some of their parts, the "collections of memoranda regarding ceremonial observances." I give this charm from the oldest copy of the Revâyet preserved in our University Library.

The intended object of the charm is the extirpation of the noxious insects that infest the earth, and are the cause of nuisance, and even danger, to the inmates of a house. In ancient Greece, by "the magic acts of the physician Apis, the brood of monstrous serpent forms, which, through the anger of the gods, had infested it, were driven out."² In

¹ Charms or Amulets for some Diseases of the Eye.—Journal of the Bombay Anthropological Society. Vol. III, No. 6—pp. 338-45. *Vide* above pp. 43-50.

² Religion in Greek Literature; by Dr. Campbell, p. 205.

Ireland, even now, St. Patrick, the patron Saint of the country, is believed to clear a piece of ground of its reptiles. What Apis, the physician, was to Greece, and what St. Patrick is to Ireland, Faridun was to ancient Irân. Like the Grecian Apis, Faridun was also a physician, nay, he was the first physician of Irân. It is only in this respect that Faridun, the Irânian physician, is a counterpart of Apis, the Grecian physician. In other respects of bodily ailments, he is the counterpart of Æsculapius, the god of the medical art, who was at first a mere physician, but was latterly raised to the dignity of a god. "

It is enjoined, that the charm may be written on the skin of a deer, or on a paper with saffron water, and then may be pasted on the front door of the house. Again, it is not to be written in an ordinary way. The writer, generally a priest, must perform his Kusti ceremony, *i.e.*, must wash his hands and face and then ungird and re-gird his sacred thread with the recital of the prayer known as Nirang-i-kusti.¹ He must then take the Bâj of Asha-vahishta, *i.e.*, recite prayer with the special mention of Asha-vahishta, the angel presiding over health and purity—purity both physical and mental. It is after having done this, that he is to write down the charm as said above. Having written it, he is to finish the Bâj, *i.e.*, complete the prayer, in the midst of which he has written it.

I now give the charm in Pahlavi as given by the copy of the Revâyet in our University Library (Vol. II Folio 403a l. 3).

שו ו טף טלמל מלך ז' ט' בלומסן ט' ט'
 בלומסן וטלמל ז' ט' ט' ט' ט' ט'
 בלומסן טלמל ט' ט' ט' ט' ט'
 וטלמל ט' ט' ט' ט' ט' ט'

¹ *Le Zend Avesta par Darmesterer*, Vol. II., p. 685.

126 126 126 126 126 126 126 126 126 126
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 126 126 126 126 126 126 126 126 126 126

Translation.

"By the name of the Creator, the Omniscient Lord, on the day Spendârmad of the month Spendârmad, I close the mouths of all noxious creatures, the demons, the demonesses, the sorcerers, the sorceresses, the tyrants, the mentally blind, the mentally deaf, the sinners, the robbers, the wolf-like, the oppressors. By the Glory of God, by the Glory of brave Faridun, by the Glory of the star Tishtar (Sirius), by the Glory of the star Satovis, by the Glory of the star Vanand, by the Glory of the star Haftorang (I close the mouths of, &c.)."

It must be specially noted, that the charm, besides wishing to extirpate the noxious creatures that infest the ground, wishes for the destruction of all evil-minded persons. In almost all the Nirangs, charms or amulets, the spiritual idea is never lost sight of. The mental and moral evils are always thought of, as the most important to be got rid of. The physical evils are sought to be rid of, so that the inmates of the house or the town may be better able to extirpate moral evils. Tishtrya, who was presiding over Sirius, the most brilliant of stars, was also the angel presiding over rain. The position of Sirius in the heavens, had a good deal to do with the rainy season in ancient Irân. So, with the other stars named in the charm, its appearance in the heavens had a connection with the rains. So, the names of these stars are also invoked for the fertility of the ground (Spendârmad), and for the extirpation of physical and mental evils.

¹ Others copies have 126 sham, i.e., name.

² Other give 126

I append here, the full text of the injunctions given in the Revayets about the consecration of this sand. Fortunately, the text about its consecration is more full than in the case of the above charm. The injunctions are given in Persian, the Bâj, i. e., the preparatory prayer, is given in Avesta, and the formula for consecrating the sand itself is given in Pâzend. The portion marked with a black line on the margin in the text is the special charm for the consecration of the sand. I append a translation of this special portion:—

[illegible]

تاسر سدا (اسعد) دن سچو دندس. وادون دندس. سدا (اسعد) سدا.
 (اسعد دندس. وادون دندس. وادون دندس. وادون دندس.
 اسعد دندس. سچو دندس. سچو دندس. وادون دندس. یک سچو دندس.
 تاسر خواندن و سنگریزه، بجای در خانه و گوشه کچه و بالا خانه و نه
 خانه انداختن تا خرفستان کمتر شوند

Translation of the special formula for consecrating the sand.

“In the month Aspendârmad and on the day Aspendârmad, on the day Aspendârmad of the month Aspendârmad, in month Aspendârmad, on day Aspendârmad, I shut up the poison and the venom of the mouths of all noxious creatures by the name and strength of brave Faridun, by the help of the star Vanand which is created by God. May it (*i. e.*, the influence of this) spread and prevail. May purity be its remedy. I strike, I strike well (these noxious creatures) for the removal of sins, for righteousness, for pleasing my soul.”

We find from the above formulæ, that not only were the noxious creatures infesting the ground sought to be extirpated, but evil-disposed persons, sorcerers, &c., were also sought to be removed.

We are told that similar things are even now sought to be done in some of the villages of England.

“In the parish of Kingstone, about seven miles from Hereford, in another direction, it was a custom, a very few years ago, to nail up two bits of wood—oak, we believe—in the form of the Greek cross over each of the house-doors of the room of alms-houses in that parish. When asked about this, the people said they did it with the object of scaring away witches and evil spirits. . . . Similar crosses are still to be seen over some of the houses and stable doors in Kingstone.”

Again we read : “On the eve of Monday, the farm labourers of several villages in that country (British Isles) are in the-

habit of erecting a high pole in their master's ^{far}yard. They are said to hold, that at that time, witches and such folk are especially evil disposed towards his live-stock. This pole is invariably a young birch tree. Not far from the top and thus forming a cross is placed a branch of what the country people thereabouts call the Wittern tree, a species of elder. The birch pole is decorated with streamers of red-coloured rags or handkerchiefs."¹

It is very rare to find now-a-days the above Nirang on the house of a Parsee in Bombay, but it is not so rare in Nowsarce, Surat, and other towns of Gujarat.

¹ Symbolism of the East and West, by Mrs. Murray Aynsley, p. 124.

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Read on 31st October 1900.

President—KHARSETJI RUSTAMJI CAMA.

In two of my preceding papers before this Society,¹ I have produced three Nirangs, *i. e.*, amulets or charms. They were written in a mixture of Avesta, Pahlvi and Pazend languages.

The one, which I propose submitting to-day, is written in the Avesta language; and so, it can be safely called an Avesta amulet. It forms one of the few Avesta fragments, given by Prof. Westergaard, under the head of "Miscellaneous Fragments." It is the second fragment. The fragment as given by Westergaard is as follows.

The parts marked 1 and 3 in this passage are the preliminary and concluding formulæ which generally begin and end such Nirangs or annulets :—

1. የገንዘብ አጠቃቀም ለማረጋገጥ የሚያስፈልጉትን የገንዘብ አጠቃቀም መረጃ ይሰጡ፡

၂ ဟုမပြုမူ . နေ့သောဗုဒ္ဓ . နေ့သောဗုဒ္ဓ . နေ့သောဗုဒ္ဓ ၂
 ၃ ဟုမပြုမူ . နေ့သောဗုဒ္ဓ . နေ့သောဗုဒ္ဓ . နေ့သောဗုဒ္ဓ ၃
 ၄ ဟုမပြုမူ . နေ့သောဗုဒ္ဓ . နေ့သောဗုဒ္ဓ . နေ့သောဗုဒ္ဓ ၄
 ၅ ဟုမပြုမူ . နေ့သောဗုဒ္ဓ . နေ့သောဗုဒ္ဓ . နေ့သောဗုဒ္ဓ ၅
 ၆ ဟုမပြုမူ . နေ့သောဗုဒ္ဓ . နေ့သောဗုဒ္ဓ . နေ့သောဗုဒ္ဓ ၆
 ၇ ဟုမပြုမူ . နေ့သောဗုဒ္ဓ . နေ့သောဗုဒ္ဓ . နေ့သောဗုဒ္ဓ ၇
 ၈ ဟုမပြုမူ . နေ့သောဗုဒ္ဓ . နေ့သောဗုဒ္ဓ . နေ့သောဗုဒ္ဓ ၈
 ၉ ဟုမပြုမူ . နေ့သောဗုဒ္ဓ . နေ့သောဗုဒ္ဓ . နေ့သောဗုဒ္ဓ ၉
 ၁၀ ဟုမပြုမူ . နေ့သောဗုဒ္ဓ . နေ့သောဗုဒ္ဓ . နေ့သောဗုဒ္ဓ ၁၀

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* Vol. V, No. 7, pp. 418-25.

¹ *Vide* Journal of the Anthropological Society, Vol. III, No. 6, p. 338, and Vol. V, No. 7, p. 398.

² Zend Avesta, p. 331.

The passage marked 2 is not quite intelligible, and so it is not properly understood by the different translators. Dr. Spiegel translates only the first part, and says about the latter part, that "the rest is corrupt." Dr. Justi,¹ under the word 𐬀𐬀𐬀, which occurs in the amulet, quotes this passage and places the mark of question at the end of it, to show that the passage is not intelligible. Dr. Harlez does not understand the latter part, and says that "*Le reste du paragraphe est mutilé et incompréhensible.*"² Dr. Mills translates the passage as follows :— "May we be free from the deg Kuro, and the Tarewani, and the Karapan (we who are) of those who sacrifice in order."³ As to the words Kuro and Tarewani, which occur in this passage, Dr. Mills also says that they are obscure.

Prof. Darmesteter also does not translate this passage. He says "*Le texte est trop corrompu pour se prêter à une traduction.*"⁴

I translate this passage as follows:—

"We praise the holy Thraêtaôna, (the son) of Âthwyâna, who is master of purity. May we, who perform the Yaçna in the proper way, be relieved from (the evil influence of) the wretched Kuro, Kuro,⁵ Tarewani and Karapan.

The Thraêtaôna, mentioned in this amulet, is King Faridun, whose name, as that of the first Irânian physician, plays a prominent part in all old Persian amulets. As this is strictly an Avesta amulet, instead of the later Persian name Faridun, which occurs in other amulets, we find here Thraêtaôna, which is the Avestaic name of Faridun.

European scholars do not seem to have taken this passage as an amulet. A reference to the Nirangs, given in the later Revâyetes and other miscellaneous collections of Indian Parsees, shows that the fragment is an Avesta amulet. The late Dastur

¹ Handbuch der Zendsprache, p. 83.

² Avesta, Livre Sacré du Zoroastrisme, p. 606.

³ S. B. E., Vol. XXXI., p. 389.

⁴ Le Zend Avesta, Vol. III., p. 2.

⁵ The repetition of the word Kuro seems to be a mistake.

Dr. Jainspji, has referred to it, as an amulet, in the Introduction to his Pahlavi Dictionary.¹ He also has not translated it.

Now for what purpose was this amulet intended ?

In an old manuscript kindly lent to me by Ervad Manockji Rustomji Oonwâlâ, who is one of the few fortunate possessors of old Parsee manuscripts in Bombay, I find the following heading over this amulet.² The heading is in the Avesta character, though written in the Gujarati language.

અર્ધિબેશ્ત અમુલેત્તુ વાંચન કરવાનું છે. જેણે આ અમુલેત્તુ વાંચ્યું તેણે સર્વ દુષ્ટતાઓનો નાશ થાય છે. આ અમુલેત્તુ વાંચ્યું તેણે સર્વ સુખો મળે છે.

If written in Gujarati character this heading will run thus :—
નીરંગ કોઈ સાથે દોસ્તી તથા આરનાઈ કરવાની. આજ અર્ધિબેશ્ત
ધરીને લખે.

Translation.—“The amulet for forming friendship and companionship with somebody. To be written after the performance of the Bâj ceremony in honour of Ardibehesht.”

It is this heading, found in the later Indian manuscripts, that helps us to determine that it is an amulet intended to help one to form friendship with others.

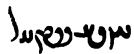
Now the question is : Is there anything in the amulet which can indicate that it was intended to win over or conquer the opposition of enemies and to turn it into friendship? In order to determine that, we must examine at some length the latter part of the amulet, which all translators, except Dr. Mills, have omitted to translate, saying that it is obscure, and

¹ Vol. I., p. xxxv.




² Folio 123 b of the whole manuscript folio ૫૨ (24) of the part of the manuscript which has for its heading અર્ધિબેશ્ત અમુલેત્તુ *ie.*, the charms for counteracting magic. The manuscript was written in Yazdiazardi 1105, *i.e.*, 165 years ago.

³ It is very peculiar that the letter ૫ instead of being written in the Avesta character, is written in Gujarati,



The word Karpân is common in all the three trios.

The word Shâstârân in the third trio is the same as Usikhsh in the second trio. In some Pahlavi books¹ we find the word  for Avestic Usikhsh. The initial vowel 'u' being dropped, we find the word Shâstâr (pl. Shâstârân) in the Pâzend prayer of Abura Mazda Khodâc.

The word Kik (pl. Kikân,) in the third trio is the Pâzend equivalent of the Avestic Kavi in the second trio. Both the words mean 'blind,' i. e., mentally blind. Those who were not mindful of moral truths, &c., were considered, as it were, mentally blind, and were called the Kavis or Kiks. Justi, in his dictionary, compares the word Kavan or Kavi to old Persian, Kor and Armenian Koyr. Justi does not give any reference about the use of the word in such a sense.

I think that the corresponding word Kura  in the first trio is the same as Kavi (or Kavan) of the Gâthâ and Kik of Pâzend.² In the whole of the Avesta, this word occurs only once, and that, in the above fragment of the amulet. I think that the modern Persian  Kur, i. e., blind, is derived from this Avestaic word  Kura. So, the word Kura in the first trio, which would mean 'blind', is the same as the corresponding Gathaic word Kavi in the second trio and the Pâzend word Kik in the third trio. So far, then, we have seen that the three trios are similar. There is only word Tarewani, in the first trio of our amulet, which does not seem to correspond with the Usikhsh or Shâstârân of the second

¹ Mr. Tehmuras D. Anklesarin's paper before the Jarthoshti din ni khol Kammari Mandli.

² I think the word Kik  can be derived from Kura  when mis-written by copyists. By the mistake of a copyist > may have been written > and > may have been written, > (both the letters of these two sets being similar). So > would be > .

and third trios. But I think it is a corrupted form, somewhat resembling the word Shâstârân. Anyhow, it seems, that the word is used in our amulet for the Usikhsh and Shâstârân of the second and third trios.

Now, then, who were—to use the words of the Gathaic trio—these Kavis, Usikhshs and Karapans? We find from that portion of the Zâd-spâram¹ which is known as the Pahlavi Zarthoshtnâmeh, that the Usikhshs and the Karapans were two amilies that were related to Zoroaster, but were opposed to his new religion. The Kavans or Kavis also are represented in the Dinkard² as associates of the Karapanš in harassing the family of Zoroaster. So, they also were hostile to Zoroaster and his new religion.

Thus, from this rather lengthy examination of that passage of our Avesta fragment, which has been unintelligible to almost all translators, we have been able to determine two facts. Firstly, that the trio, Kura, Tarewani, and Karapân of our Avesta amulet, is the same as the trio Kavi, Usikhsh and Karapan of the Gathas, and is the same as the trio Kikân, Shâstârân and Karapân of the Pözend 'Ahura Mazda Khodâc' prayer. Secondly, that the three names in the three trios: the Kura, Tarewani and Karapan of our amulet, are the names of three families of ancient Irân, that were related to the family of Zoroaster, and so, were at one time very friendly with his family, but had latterly become very hostile to his parents and also to himself, because they did not like his new religion.

Thus, we can understand the reason, why in an amulet, believed to possess the efficacy of bringing about *dosti* and *dishndi* (دوستي و آشنائي), i. e., friendship and companionship, the mystic names of three great families, hostile to Zoroaster and his family, are mentioned, and a relief from their hostility is prayed for.

¹ Chap. XV., 2. S. B. E., XLVII, p. 143.

² DK. VII., Ch. II. 9. S. B. E. Vol. XLVII, p. 19.

One fact remains to be noticed in the matter of the later use of the three words of the above trios. As we said above, the later Pâzend word, corresponding to the Kura and the Kavas or Kavis, came to mean 'blind' at first, especially 'mentally blind.' The word Karafân or Karapân came to mean deaf, especially mentally deaf, "deaf in spite of having ears to hear," i. e., unmindful of moral instructions. So, the later Pâzend word Shâstârân, corresponding to the more ancient word Usikhsh, came to mean oppressive or cruel. It appears, that, just as the proper name Machiavel has given us the word Machiavellism in English, and just as the proper name Karsivaz کرسیوز (the deceitful brother of Afrâsiâb) has given us the abstract name کرسیوزی in Persian, so the proper names of the three families, that were hostile to Zoroaster and his new religion, gave us the above abstract nouns signifying moral vices.

Now, I think that the word گبر gabr, applied by the Mahomedans to Parsees, as a term of contempt, is a corruption of the Avesta word ورايد referred to in the amulet, and of the Persian word کور meaning 'blind'. In the well-known Persian Dictionary Burhân-i-Kâte¹, it is said of the word کبر kabr or gabr که آتش پرست است i. e., "It means Magi who is a fire-worshipper." In another well-known Persian Dictionary, the Farhang-i-Jehângiri, under the head گور kavv or gavr, we read

کور—آتش پرستانی را گویند که در دین زردشت بودند و آنها را مغ
دین خوانند

i. e., they know (by this name) the fire-worshippers who belong to the religion of Zoroaster. They are also named Mogh or the Magi.

Thus both these well-known Persian Dictionaries give the meaning of the word kabr or kavv or gavr, but they do not give its derivation.

¹ Vol. II, p. 374. Lithographed Edition of 1832.

² Vol. II, p. 227, Lucknow Edition of 1243 Hijri.

Some take the word to be a contraction of گاو بر and derive the word from گاو and بر to carry. گاو بر is one who is the possessor of many cows. This derivation assigns a good meaning to the word گبر.

According to Ousley, an old writer named Origen, who flourished in the times of the Sassanians in the third century after Christ, used the word Kabir or Kabir for the Persians. Hyde, on the authority of some old Hebrew writers, says that the ancient Persians called their priests Chaberin (in the plural). Hebrew commentators used the word Chaber or Khaber for the Persians. So, Dr. Hyde thinks, that the word Chaber or Chaver was used among the Persians both for the priests and the laymen. The question then, is, what is this Persian word Khaber or Kabir or Kabir referred to by Origen, and the word Chaber or Chaver referred to by the Hebrews? It is difficult to determine their proper Avestaic, Pahlavi or old Persian forms. Perhaps Chaber or Chaver is the old Persian سرور which is used for sirdâr or chief. Perhaps Kabir or Kabir may be the Semitic اکبر (pl. اکابر), which also means 'the great' or 'the chief.' Anyhow, Ousley traces the word کبر or گبر gabr or گور to the above Kabir or Kabir of Origen and Chaber or Chaver or Khaber of the Hebrew writers.

Now, if this be the case, the word gabr گبر has a good meaning. But the Mahomedans use the word as a word of contempt. If the word had a good signification, viz., that of 'great' or 'chief,' they would not have used it as a word of contempt. They would have used it in its original good sense, as they have done in the case of the word Kuê or Kiânian, which the later Mahomedan sovereigns took pride in applying to themselves.

So it seems, that we must look to some other source for the meaning of the word gabr گبر. I think it is the Avesta واد used in our above-mentioned Avesta amulet, which has given rise to the modern Persian کور i.e., blind. The word, کور Kur

can be read kavv or gour گور. The و vâv of the word گور was subsequently changed into, ب.ب. Thus گور gavr is the same as گبر gabr. The Mahomedan lexicographers, —e. g., the author of Farhang-i-Jehângiri, —explain the word گبر under the head گور which explains the meaning of *kw*, i. e., blind, as well as that of gavr, i. e., gabr. So, it appears that the word gabr is a corrupted form of گور, i. e., blind. The Mahomedans called the ancient Persians گور Kur (which, being misread, became gabr), i. e., blind, because they, from their point of view, found the Zoroastrians blind towards the new religion of Mahomed. In fact, the word گور was applied to the Zoroastrian Persians in the same way as گورگ the old form of the word گورگ, was applied to the opponents of Zoroaster.

“PARSEE LIFE IN PARSEE SONGS: PART I. CRADLE SONGS.”*

Read on 28th November 1900.

President—LIEUT. COL. G. WATERS, I. M. S.

The late Prof. James Darmesteter's paper on "Afghan Life, in Afghan Songs" has suggested to me the title and the subject of this paper. I well remember a morning of January 1887, when the late Professor and myself were examining in Surat the private library of the late Ervad Jamshedjee Manockjee Unwâlâ, a learned old priest, who was a fortunate possessor of many old manuscripts on Irânian subjects. A Parsee lady of Mr. Unwala's family was then singing, in an adjoining room a cradle song to lull her child to sleep. Prof. Darmesteter, heard it with pleasure and interest, and tried to understand its meaning. The incident and the above paper of Prof. Darmesteter, made me take an interest in the simple songs of simple country folks. One of the cradle songs given in this paper is the song which we had heard at Surat, and which is very commonly sung in Parsee houses.

It was that interest, created in me by Prof. Darmesteter that made me collect, when in Paris in 1887, a few songs of the Parisians. In my paper¹ on "The Dhangars and Dhâvars of Mâhâbleswar," read before our Society on the 28th of November 1874, I have given a few of the nursery songs of one of these tribes. In my paper² on "मातानो रथ (The Chariot of the Goddess)—a supposed remedy for driving out an epidemic," read before our Society on the 30th of June 1897, I have given a few songs of the simple folk of the village of

* Vol. V. No. 8. pp. 429-43.

¹ Journal of the Anthropological Society of Bombay, Vol. 111, No. 8, p. 471.

² Ibid, vol. IV, No. 8, p. 419.

Tithal, near Bulsâr. I now propose giving in a few papers, a few songs of my own community. I have already given the marriage songs in my paper¹ on the "Marriage Customs amongst the Parsees."

As Prof. Darmesteter says, "The popular, unwritten poetry, though despised and ignored by the reading classes, is of quite a different character. It is the work of illiterate poets; but it represents *their* feelings; it has life in it—the life of the people; it is simple, . . . it is true to Nature, because it represents those ideas without any moral bias or literary after-thought. Sometimes, therefore, it is powerful and beautiful, because it renders simply and truly powerful passions or beautiful feelings."² Further on he says, "Women, however, have also their poetry and their poets . . . but that poetry goes hardly out of the walls of the harem". This also appears to be true, to a certain extent, of the Parsee cradle songs. Though some of the old Parsee songs, sung by women on Naôjote, marriage and such other gay occasions, have seen the light of public print,³ their old cradle songs have not as yet been published. In the case of marriage songs, new songs, composed by better literary men, seem to supersede the old songs. But, as they have been already once printed, they will present opportunities for comparison in future, to any person taking an interest in them. But it is not so in the case of the cradle songs. They have never been published as yet. So, our Society will do some service by preserving some of them at least in the columns of its Journal.

¹ *Ibid* vol. V, No. 4, p. 242 *et seq.*

² *The Contemporary Review* of October 1887.

³ The name of Mr. Sorabjee Hornasjee is well known among Parsee ladies in this connection. He was not a person of any literary attainments, but was, what Darmesteter calls an illiterate poet, or if the word poet is too sacred for such persons—a composer of songs. He had published, for the first time in the early sixties, a few old Parsee songs, sung by Parsee ladies in a book under the title of ગરબ ગરબો, i. e., pleasant songs.

The Parsee cradle songs, which I beg to submit before the Society, and of which I give to-day only one specimen in this paper, are not the composition of any literary persons. I do not want to present them as specimens of literary productions, but as specimens that represent Parsee life of the last and preceding generations. I repeat, what I have said in my above paper on the Dhangars and Dhâvars of Mâhâleshwar, that "the cradle songs of all communities, whether educated or uneducated, are the simplest expressions of parental affections expressed in the most simple language." I beg to present the Parsee cradle songs as such.

Not having been put down in print or even in writing, they have come down to us from mother to daughter, and so they have undergone slight variations in different towns. For example, take the cradle song, from which I have attempted to present, in this paper, a picture of Parsee life. I took it down as sung in my own family. I have a version of it from Naôsari as it is sung there, kindly sent to me by Mr. Kharshedjee Bomonjee Framroz of that town, a gentleman who is well known there as a composer of songs. Both these versions vary a little. The songs are faulty in their construction and composition, and faulty in their language and orthography. I had the pleasure of submitting them to Mr. Kaikhoshru N. Kabraji, who is well known to us all, as an expert in Gujarati songs. He has kindly corrected the orthography of the songs, but has made no other changes in their composition or in other matters, as I particularly wished that the songs should appear in our Journal, as they are sung at present, with all their faults. Their faulty construction itself may present to some future students several points of anthropological interest for comparison. The cradle song, which I give below, is the one that is most commonly sung by Parsee mothers.

હો કંઈ હો આઈ રે મંઈ
બુવે તમારા બાવા મામા ને બાઈ.

- ભાઈને ભલાઈ રે મંડે,
વહાલાં તમને જી માયું નરાઈ.
5 નરાઈ ભલાઈનાં મેલારે મંડે
તમે હમારી સોવાસણુનાં બેલો.
સહ છોકરાઓને મેલારે મંડે
તમે મારાં નાથલાંને રમવા તોડો.
રમજો રે મંડે મોઘરા વાડી હેઠલ
10 મોઘરે પંથરાયો રે મંડે.
વહાલાં તમેપર છાંયડો ભલે થાયો
મોઘરે લાગી કલી રે મંડે
સઘળીં સોવાસણુસે ગીત ગાવા હું મલી
મોઘરે ડૂઠાં ડૂલ રે મંડે
15 જોઈ વહુને કાને મોતીની ઝુલ.
મોઘરા બેરાંઈ રે મંડે
જોઈ વહુને બહાસકી યુઠાવું;
પુત ને જમાઈની હંમેલ યુઠાવું.
મોઘરા બેરે વનમાલી રે મંડે.
20 વનમાલી તો વનમે
વહાલાં તમે આયાં મારાં ધરમે.
મારાં ઘેર તો પહેલાં રે મંડે
બાવાજીનાં ઘેર પુછી આયાં વેહલાં.
તમે ભલે આયાં રે મંડે
25 તમે આયાં ને ઝોલી પાસણું લાયાં.
સુરત શેહરનાં મુથારો બોલાવું રે મંડે
વહાલાં તમારાં ઝોલી પાલણું ઘડાવું.
સુરત શેહરનાં રંગારી બોલાવું રે મંડે
વહાલાં તમારાં ઝોલી પાલણું રંગાવું.
30 અમદાવાદનો ચીતારો બોલાવું રે મંડે
મન ગમતા ચીતારો ચીતરાવું.
જોલીસે પાલણું જરીઆં રે મંડે
સોવણુ ખડકીમે માઝમે ઉગમનાં મોરીઆં.
ઉગમની મારી ઝોલી રે મંડે
35 ઝોલીએ પોહરાવું મારા નાથલાં લાડકા ધોરી.
ઝોલીએ આવે હીચ રે મંડે
સખને કરારની આવે તમને નીંદ.

- નીંદરીનાં પોઢણુ રે મહં.
 પોઢણુ લગ્નો મારી સાથે સાંજુઆઈ ભારાં.
 40 સાંજુઆઈ ભરીઆં મારે દીવે રે મહં
 જનમ સુધી માર્ગે સાસુનાં પુત જીવે.
 દીવે ધી કુલ ચહરેઆં રે મહં
 જનમ સુધી તમારાં ભવનાં દુખ ટલેઆં.
 દીવે ધી તો ગામ્પેનાં રે મહં
 45 પુત જીવો રે તમારાં મમાઈ અપાઈ માર્ગેના.
 દીવેનાં ધી ધારાં રે મહં
 જનમ સુધી તમારાં અપાઈ મમાઈનાં પેટ તાહડાં.
 તાહડાં પાણી મારી કુધનાં રે મહં
 રમજે રે મહં મામા માસી કુધનાં.
 50 મામા કુધનાં તમે ઝમ્ક રે મહં
 રમી આવો રે મહં મોઢરા વારી હેડ.
 સહિની રમત આરી રે મહં
 તેમાં મહેરે તમારી રમત ઘણી સારી.
 સહિ રમે તે તો આરાં ને આરાં રે મહં
 55 મારાં રમે મહં માણુક મોતી પરવાગાં.
 રમત લહને રમો રે મહં
 ખાવા ને ખામાના લાવેલાં જમા.
 ખાવાજી બોલાવે રે મહં
 એરે લઈ તમને ખાવા રે અપાવે.
 60 એરેનાં ખાવાં કેવાં રે મહં
 વહાલાં તમારાં મનને ભાવે ઝમ્પાં.
 મામાજી બોલાવે રે મહં
 એરે બેસારી તમને લાર રે લરાવે
 લારના લરાવતા ડોસા રે મહં
 65 તમે જીવો અમને ભવના ભરેસા.
 ભવના ભરેસા મે કીધારે મહં
 વહાલા તમને મહં દોવા માંગી લીધા.
 દાદારજીના દોવા રે મહં
 વધારે રે તમારા આઈસ લાંબા ઝમ્પાવા
 70 લાંબા ઝમ્પાવાના મારા જીવો રે મહં
 રોશન રહે તમારા મમાવા અપાવાનો દીવા.
 લાંબા ઝમ્પાવાના મારા આવે રે મહં

- ઘેર સાથે મારા ફલીઆ ફવે.
 ફલીઆ ફવે મારા ઝ્યોરી રે મં
 75 ઘેર સોભે મારા નાધલાનાં પાલણાંને ઝોરી.
 ઝોરીઝમે લીલાં નેત રે મં
 તમે આયાં મારાં રૂંડાં રતન વેઠ
 ઝોરીઝમે ગુંગરા વાગે રે મં
 વહાલાં તમને ને પહેરાઈ ને છાન્.
 80 ઝોરીઝમે હીરની દોરી રે મં
 પોહરીને ઉઠો મારા નાધલા રૂંડા ધોરી.
 ધોરી જીવો મારા નેઠાં રે મં
 તમને રાખું મારી આંખ ને હૈયાં હેઠાં.
 હૈયાં હેઠી વહાલાંની માથ રે મં
 85 પુતજી રે મારા જીવી મોટા થાઝમે.
 મોટા થાન્ને દહરે રે મં
 ઉધરન્ને રે તમારા બાવા મામાના લારે.
 લારના લરેલા રે મં
 તમે આયા મારા ભલાઈના ભરેલા.
 90 મોટા થાન્ને મોભી રે મં
 સીવરાઈ તમને જબલાંસિ ટોપી.
 જબલાં સીવાઈ તમને ધાટનાં રે મં
 પેહરીને ફરે તમારા બાવાજીના હાથનાં.
 ટોપી ખરા તાસની રે મં
 95 પેહરીને ફરે તમારા બાવાજીને હાથની.
 ટોપી સીવણુ જીની રે મં
 પેહરાવે તમને ખરા કસબની ટીલી.
 ટોપી ઉપર આવા રે મં
 લઈ આયા મારા નાધલાના બાવા
 100 ટોપી ઉપર મગજી રે મં
 સીવીને લઈ આયો સુરત રોહરનો દરજી.
 દરજી સીવણુ ઝોટી રે મં
 103 ઉમર વધે મારાં નાધલાં તમારી મોટી.

(Translation.)

- I lull you to sleep, I lull you to sleep, dear one, for whom I am
willing to sacrifice my life.¹
Long live you dear one's papa, maternal uncle, and brother.
All good to your brother, baby.
You dear one, I wish you long life and health.
- 5 There is a gathering for a good and auspicious occasion,
Let our married ladies join that gathering.
In the gathering of all children,
Invite my little ones to play.
Play, my dear ones, in the daisy garden,
- 10 Wherein the daisies are scattered.
There is a welcome shade upon you, dear ones,
The daisy has blossomed,
I join the other married ladies in singing.
The daisy-plant has flowered,
- 15 My daughter and daughter-in-law have pearl ear-rings,
I will get the daisies plucked,
I will get the heads of my daughter and daughter-in-law
garlanded with flowers,
I will get the heads of my son and son-in-law garlanded with
flowers.
The gardener plucks the daisy flowers.
- 20 The gardener is in the garden.
Darlings, you have come to my house.
My house is the first to welcome you.
You have come in time, inquiring about papa's house.
You are right welcome, dear ones,
- 25 You have come and you have brought cradles with you.
I will get carpenters from Surat,
I will have cradles made for you, dear ones.
I will get painters from Surat,
I will have your cradles painted, dear ones.
- 30 I will get an artist from Ahmedabad,
And I will have choice pictures painted, dear ones.
The swings are attached to the cradle, my dear ones.
With the front in the east in the handsome front room of the
house,
The cradle is placed in the east, my dear ones.
- 35 I will lull my fond dear child to sleep in the cradle,
The cradle swings up and down,
And may that enable you to sleep with happiness and rest.
May you rest in sleep, dear ones.
Rest with me at even-tide, my innocent dear one.

¹ The word *મિ* in Gujarati does not admit of exact translation in English.
The word occurs frequently. It is generally translated here as 'dear one.'

- 40 My lamps are lighted in the evening,
 May the son of the mother and mother-in-law live long.
 The lamp is fed with ghee and decorated with flowers,
 You are freed for ever from all the troubles of this life.
 The ghee with which the lamp is fed is that of cow;
- 45 May the son of your maternal grandmother, paternal grandmother
 and mother live long.
 The ghee of the lamp is den e,
 May the womb of your paternal grandmother and maternal
 grandmother be cool (*i.e.*, May their sons live long).
 The water of my well is cold,
 May you, the little ones of maternal uncle, maternal aunt and
 paternal aunt play together.
- 50 As cousins you are closely related,
 Play in the daisy garden, my dear ones.
 The play of all other children is not of the proper type,
 But that of yours, my little ones, is of the proper type.
 All play in an awkward and improper way,
- 55 But my dear ones play in a proper way with rubies, pearls and
 corals.
 Play with your playthings, dear ones,
 Eat the eatables brought by your father and maternal uncle.
 Papa wants you, my dear ones,
 Holding you in the lap, he will give you eatables,
- 60 What eatables do you expect on his lap!
 They will be such as you will like best.
 Your maternal uncle wants you, my dear ones,
 Holding you in the lap, he will caress you.
 May he reach good old age while caressing you.
- 65 May you live long, we count upon you for help in our life.
 I have depended upon your long life.
 Dear ones, I have asked God's blessing upon you,
 God's blessings upon you dear ones.
 May God's blessings increase the length of your life.
- 70 Long live my long-lived darlings.
 May the lamp of your maternal and paternal grandfathers burn
 for ever,
 May they be blessed with long life,
 May they adorn with their presence the house and the street.
 The street looks bright with my darling's presence.
- 75 The house looks beautiful with my darling's cradle.
 The cradle is tied with green strings.
 You have come like gems to me,
 Merry bells are ringing on the cradle.
 You look pretty, in whatever dress you are clothed.
- 80 The cradle has silk strings attached to it.
 Arise after a good sleep, my dear little ones.

- May my elder dear ones live long.
 I will keep you under my own eyes and heart,
 The darling's mamma is an affectionate mother.
- 85 May my son live and grow up.
 Grow up at the proper time,
 Grow up under the caresses of your father and maternal uncle.
 You are brought up with caresses,
 You have come under good auspices.
- 90 Grow up (as big as the pillars of the house) my dear ones.
 I will have a frock and cap made for you.
 I will have a satin frock made for you.
 Move about in the dresses ordered out by your father.
 The cap shall be of real gold lace,
- 95 Put that on, your papa has got it made.
 The cap is of fine workmanship,
 You will have it of real gold embroidery.
 There is a pattern on the cap,
 It is brought by my darling's father.
- 100 There is a silk lace on the cap,
 It is sewn and prepared by a tailor of Surat.
 The tailor's workmanship is faulty.
- 103 May your age grow long, my dear ones.

We will now see a few traits of Parsee life as presented by this cradle song which is most commonly sung. We must bear in mind, that some of the traits may be said to be the traits of the Parsee life of the past and preceding generations because the Parsee community, like all communities, has passed and still passes through a certain change of manners and customs.

1. The first thing to be borne in mind in connection with the cradle song of the Parsees is this, that Parsee wives of modern times inherit, as it were, from their grandmothers of the Avesta times, a desire to be mothers of good children. The first desire of an Iranian woman, according to the Avesta, was to have a good husband. Her second desire was to have good children.

She prayed "Grant us, that we may find a husband, young and beautiful of body, who will treat us well all life-long and give us offspring; a wise, learned, ready-tongued husband."

3. The next important point in the cradle songs—and let us take for a specimen the cradle song given in this paper—that strikes us is this, that it has a hidden tone of prayer running through the whole of it. It welcomes the birth of the child (તમે બવે આયાં રે મહે.) and prays to God for its long life (દાદારજીની કૈઆરે મહે. વધારે રે તમારાં લાંબા આઈસિ ઝાવા ll. 68, 69.). The prayer for long life is not for the child alone, but also for its father, its uncle, brothers and other near relations (ll. 64, 71, 82).

4. We must bear in mind that a Parsee wife, even after marriage, looks to the household of her own parents with an eye of affection, and for help in case of distress. Next to father, a brother is often looked to as the natural guardian of a Parsee lady. According to the Avesta,¹ it was especially so among the ancient Irânians. So she specially names her brother and her parental relations (આવા ને મામા, અપાર્ધ મમાઈના પેટ તાહડાં, મમાવા અપવાનો દીવા. ll. 2, 47, 71).

5. The next important point that draws our attention is the family circle. In many a Parsee home, about 25 years ago,—and even now to a small extent,—it was not rare for a Parsee father to have under his roof, besides his own children, the children of other near relations, who may be poor. They all formed, as it were, a family circle; and so, the housewife, when she lulled the child to sleep with a song full of feelings of prayer, hope and joy, remembered the children of those relations also (મામા માશી ફૂઈના ll. 49).

Among the other relations, sons-in-law were the nearest relations, and so, they were named in the same line with sons (પુત્ર ને જમાઈ ll. 18).

6. There were several joyful occasions in a family, when social gatherings of the near relatives were common. In these gatherings, children were always included in the general invitations to the families. In the invitations to

¹ Vendidad, XIV. 15.

Parsee marriages, about 25 years ago, it was a general custom to invite the ladies with (વડુ દીકરી) all their daughters, grand-daughters, and daughters-in-law, and the gentlemen with (સાહેબજીદારો) sons and grandsons. Such general invitations are very rare now. The મેલો (*i.e.*, a fair or an assembly of children) referred to in the cradle song (નરાઈ બલાઈનો મેલોરે મંઝે, તેમાં હમારી સોવાસનને બેલો. સઉ છોકરાંનો મેલોરે મંઝે, તેમા મારા નાંધલાને રમવા તોડો. ll. 5 to 8) is the family gathering of such a type.

7. We find a special reference in the song to the સોવાસન *i.e.*, the married women (નરાઈ બલાઈનો મેલોરે મંઝે, તેમ અમારી સોવાસણને બેલો *i.e.*, there is a gathering for a good and auspicious occasion. Let our married ladies join that gathering. ll. 6,7, સધળી સોવાસણસે ગીત ગાવા હું મલી *i.e.*, I joined the other married ladies in singing. ll. 13). Widows took no special or prominent part in such gay gatherings. It was considered a little inauspicious to have their association, especially in the performance of special ceremonies of welcoming the bride or bridegroom, of presenting suits of dress to them, of dressing the children on birth-days, of the investiture of sacred thread and of such other gay occasions. A widowed mother generally left the performance of these ceremonies to a married or unmarried daughter, or to a daughter-in-law. The Hindu dislike of a widow was common among the Parsees to a certain extent, but it is disappearing now.

8. Flower decorations played, and does still play, a prominent part among the Parsees. At the threshold of the house and at the doors of the inner rooms, were suspended તોરણ (*i.e.*, hanging strings of flowers). Again the parties, who were the principal persons, in whose honour the gatherings took place, were decorated with garlands. One special kind of flower decoration, which has altogether died out in Bombay, but is still lingering to a small extent in the mofussil towns, was that known as વાડી બરાવવી, literally,

meaning "preparing a garden." A child, both male and female, had his whole head covered with various kinds of fragrant flowers by gardeners specially versed in their art. It was rather a painful operation for the children to go through, because strings of flowers had to be interwoven with the long hair on the head. The strain on the hair at times caused great pain and brought on fever or headache. But the thing had to be gone through, because the custom was looked to with an eye of, as it were, a religious vow. It was not rare for fond mothers to take a vow, that if their children grew up to such and such an age, they would get the ceremony of gardening (વાડી બરાવવી) performed. I well remember that when I was a boy of about 8 or 9 I had to pass through that painful process. The child who went through that process, was for the time considered an important personage, and so was cherished and made much of. The Parsees have inherited a taste of flowers from their ancestors of ancient Persia. In their religious ceremonies, flowers play an important part¹. As Mr. Beckman says in his "Contributions to the History of Invention," the modern taste of flowers in Europe came from Persia *via* Constantinople. But the custom of વાડી બરાવવી (laying out a garden on the head) is foreign to them. It is a Hindu custom, and one sees it still prevalent among the Hindus, especially the Prabhûs of Bombay.

9. Another kind of flower decoration, on special merry occasions, was the garlanding of the house-well or the street-well, known also as કુવાને વાડી બરાવવી *i.e.*, lit. laying out a garden on the well.

The ancient Irânians and their descendants, the modern Parsees, were asked to look with a special kind of respect to all kinds of reservoirs of fresh water, such as rivers, lakes, streams, wells. To defile these sources of useful water, on which depended the health, not only of their families but of their communities, of their city and country, was a sin.

¹ Ancient Persia was the original seat of gardening.

Ardvigura Anâhita, the Anâitis of the Greeks (compared by some with Greek Artemis and by others with Greek Aphrodite), the Mylitta of the Babylonians, the Astarte or Asteroth of the Syrians and the Venus of the Romans, was the female deity that presided over waters. As water led to the fertility of the soil, and as women led to the fructification and increase of the human race, this deity Anâhita, like its prototypes of other nations, had to do something with the beauty of women and with their fructifying power. So a Parsee mother looked to wells or reservoirs of water with respect, from a double motive: (1) its general usefulness as a means of health, referred to in the Vendidad, and (2) the commonness of ideas suggested by the fruitfulness of water and the fruitfulness and beauty of women, both being presided over by the same female deity. That may be one reason, but that was not the only reason that perhaps led a Parsee mother to the ceremony known as "the gardening of a well." It appears, that in India, as in Europe, some wells are believed to be haunted with spirits. So, possibly, the idea of spirits presiding over wells of the house or the street, may also have led to the above practice. The belief¹ in the haunting of wells by spirits is common to India and Europe, and I think it would be a fascinating study if a member of our Society were to take it up.

The allusions to gardening in our cradle song—

મોધરા બેરાઉરે મં
જાઈ વહુની બહાસકી ચુંકાવું
પુત ને જમાઈની હમેલ ચુથાવું
મોધરા બેરે વનમાલીરે મં
વનમાલી તો વનમે

વાહલાં તમે આયાં મારા ધરમે 11. 16 to 21.

are allusions to the above custom of gardening or garlanding (વાડી બરાવવી).

¹ Ethnology in Folklore, by G. L. Gomme. *Academy* of 12th August 1893. *Athenæum* of 26th August 1893, 10th August 1895.

10. Another Parsee idea or custom to which the cradle song draws our attention is that of considering the East to be an auspicious side. The mother in her cradle song speaks of placing the cradle in a position that would make the child face the east. In all the ceremonies of the Parsees, the east, whence the fructifying sun rises, is held to be auspicious. The children in the ceremony for the investiture of the sacred shirt and thread, and the marrying couple at the time of the Âshirwâd or marriage-blessing ceremony, face the east. Children when adorned with dresses, brides and bridegrooms and others when presented with dresses, shawls, or such other presents, are made to face the east. The priests in all their religious ceremonies face the east or the south. The north is scrupulously avoided.

The preference for the east by many nations in their ceremonies or rituals, presents, before the anthropological student, a question of very wide interest. It suggests the comparison of the above custom and similar other customs with the ancient use and signification of the cross, with the pointing of the four sides and corners by a Parsee priest in his Âfringân ceremony, and with the Savastikâ which is common in India, Japan, Scotland, Ireland, Italy and other countries.

11. The next important custom, referred to in the cradle song, is that of kindling a (દીવો) lamp from the family hearth on gay occasions. Mark the words રેરાન રહે તમારા મમાવા પપાવાનો દીવો *i.e.*, may the lamp of your maternal and paternal grandfathers burn for ever (l. 71). It is equivalent to saying, "May the sons of your maternal and paternal grandfathers live long." The sons of the maternal and paternal grandfathers of the child are the maternal uncle and the father of the child, *i.e.*, the brother and husband of the mother who sings the song. We see then that રેરાણી a lamp signifies figuratively, in Parsee life in Parsee songs, a lineal male descent. So, lamp is an auspicious symbol of male

My paper on "The Dhangars and Dhâvars of Mahableshwar," read on the 28th of November 1894, and published in the Journal (Vol. III No. 8,) of our Society, was the first paper before our Society, on the lines proposed by Mr. Risley. My paper to-day on "The Thâkûrs of Matheran" is in a line similar to that of my first paper. I have prepared it at the request of my friend Miss D. Menant, who has come to India, on a special scientific mission from the Government of France. At the desire of that Government, she takes an interest in ethnographical questions connected with our Presidency. On my short visit to Matheran during the last Christmas holidays, she requested me to collect information about "the Thâkûrs of Matheran," similar to that collected in my above paper. Hence this paper. It is the result of a few hours of careful enquiry on three separate days, one of which was spent in the very vicinity of a Thâkûr village. My sources of information are the following persons, who are all Thâkûrs:—

- (1) Dhâoo, son of Aloo, age 25. Living in the village of Palli, which is situated below Garbut. I saw him on the 23rd of December 1900 on the hill itself.
- (2) (a) Nâgyâ, son of Nâmyâ, son of Maidhyâ, age 30, belonging to a sub-division of the Oogrâ caste.
- (b) Hâmboo, son of Mâoo, age 45, belonging to a sub-division of the Chowdri caste.
- (c) Hânsiâ, son of Pândoo, son of Mâoo, age 30, belonging to a sub-division of the Chowdri caste.
- (d) Bâloo, son of Pândoo, son of Jâvoo, age 50, belonging to a sub-division of the Kâmri caste.
- (e) Bâloo, son of Jânu, age 40, belonging to a sub-division of the Ir caste. All these five persons lived in the village of Mâldoongâ, situated below the Mâldoongâ Point. I saw them on the hill and collected information from them on the 30th of December 1900.

- (3) Dharmâ, son of Râmâ, son of Lakshman, age 40, belonging to a sub-division of the Pârdhi caste. The information collected from this man is, in fact, the information supplied by the whole village of Kerwâdi, situated at the foot of the hill, midway between Matheran and Narel. I had been to this village on the 1st of January 1901 from 10 to 11 a.m. My visit to this Thâkûr village had collected the whole village, as it were, round my informant and myself, and when Dharmâ did not answer my questions properly or clearly, others around him modified or corrected his answers. My information about the Thâkûrs is mostly from this village, which is a small village of about 12 huts containing about 100 people.

(1-3) The name of the caste is Thâkûr. The subdivisions of the caste are:—

જુગ્રીઆ	Joogriâ.
નિરગ્રા	Nirgrâ.
ગુટીઆ	Gootiâ.
મેંગાલ	Mengâl.
દરવરા	Daravrâ.
બસ્મા	Basma.
આંહવાંધી	Âhvândhi.
પાર્દ્યા	Pârdhyâ.
સાંબુચ્છે	Sâmbhooyêh.
કાંઉચ્છા	Kaûnthyâ.
નીગ	Nig.
કામરી	Kâmri.
ઊગ્રા	Oogrâ.
ચોદ્રી	Chodhri.
ઈર	Ir.
નિરગધા	Nirgadhâ.



* These numbers point to Mr. Bisle's questions printed in Vol. III No. 8, of the Journal of the Society, p. 503.

वाग	Vāgh.
दोरी	Dori.
शीधा	Shidhâ.
पिरकड	Pirkad.
थोम्रा	Thomra.

These sub-divisions are generally localised, *i.e.*, it is difficult to find people of all these sub-divisions in one particular village. For example, the people of the sub-castes Pārdhyâ, Nirgrâ, Shidhâ, Pirkad, Thomra are generally found in the Kerwadi village. The first six sub-castes named in the above list are found in the Maldoonga village, which, in its turn, has not the 7th, 9th, 10th and 11th sub-castes.

(4) Members of the above sub-castes intermarry, but the people of the same sub-caste do not intermarry. For example, a man of the अह्वान्धि (Āhvāndhi) sub-caste can marry a woman of any other sub-caste, but never a Āhvāndhi woman, *i.e.*, a woman of his own sub-caste. They have no intermarriages with other castes. For example, a Thakur would not marry a Dhangar woman and *vice versa*.

5. As far as the marriages are permitted between the sub-castes, there is no prohibition based upon social status or on geographical or local position. A Maldoongâ Thakur can marry a Thakur woman of Kerwâdi or any other village.

6. They have no popular tradition about the origin of their caste. They do not believe to have come to this district from any other place, but say that their forefathers have been living here from very old times.

7. The habit of the caste is not wandering but settled.

8. They do not admit outsiders into their caste on any account.

9. Infant marriage is tolerated. But they generally marry at an adult age, because, being poor, they cannot afford to marry their children early.

10. Polygamy is permitted among them, but not polyandry. The people being poor, polygamy is rarely indulged in,

It is only those who are comparatively a little well off, that have more than one wife.

11. It is the Brahmins who perform the marriage ceremonies. Their fees vary in different villages. They also vary according to the circumstances of the parties. In Pāli below Garbut it varies from As. 8 to Rs. 3. In Maldoongā it varies from Rs. 2 to Rs. 8. Particular Brahmins have particular villages to which they are attached. Brahmins attached to one village or more, cannot go to other villages that do not belong to their circle or district.

12. Widow marriages are permitted but not in the same village. For example, a Thakur widow of the Maldoongā village cannot re-marry a Thakur of her own village, but can that of any other Thakur village. The performance of the ceremony of widow marriages does not require a Brahmin. Widow marriages are not known by the ordinary phrase of લગ્ન કરાવ્યા but by another phrase, namely, સુત્રી લગાવ્યા. The form of this marriage is very simple. The widow has a koonkoo mark (ઝીંઝી) made on her forehead, and then she goes round and makes obeisance to the elders that may be present. Widows are not permitted to marry the brothers of their deceased husbands.

13. Divorce is permitted among them. There is no special form of ceremony for divorce. Divorced wives may marry again.

14. It is the children who inherit the property of the father. If one has no children, it is the brothers who inherit.

15. They are Hindus, but they do not worship all Hindu gods. They do not worship Ganapati; they have their own special gods. Generally each village has its own special god or gods. There are special circumstances which have given rise to the worship of these particular gods in particular villages. For example, in the village of Kerwādi, which I visited, they generally worship two gods. One of these is

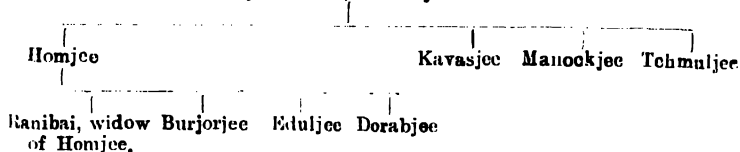
A PARSEE DEED OF PARTITION MORE THAN 150 YEARS OLD: A FORM OF SLAVERY REFERRED TO THEREIN*

Read on 27th February 1901.

President—LIEUT. COL. G. WATERS, I.M.S.

The document, which I propose submitting before the Society this evening, is an old deed of partition in a Parsee family of Surat. It is dated Kartuk vad 3, Savant 1892. So it is about 155 years old. It is a deed of partition between the heirs of a Parsee gentleman named Nowrojee Kersâsjee Homjee Unwâlâ. From the document, we can determine the following genealogical tree of heirs:—

Nowrojee Kersâsjee Homjee Unwâlâ.



The distribution of property takes place among the three living sons of Nowrojee and the widow and three sons of his deceased son. The widow, Ranibai, is called અરસી, a word which draws our special attention. It seems to be used in the sense of housewife. The word ગૃહસ્થ, as now used, means a gentleman.

The distribution of property took place in the presence of Desâi Rustomjee Tehmuljee. The chief Desâis of Nowsari in those times generally took a part in the private settlement of family disputes about property.

Four gentlemen were appointed as arbitrators to go into the family accounts and settle the shares.

* Vol. VI, No. 1, pp. 12-16.

The most important part of the property of the deceased which is divided by this document is his slaves. The words of the document are:—

ગોલામ વગેરે જે અસતિદાદ નુરોજની હતી તે વાંટી લીધી તેહેની વીગત. પર-
ચમ ગોલામ કોલીના સરખા ભાગ કરી લાંબવા નાખી લીધી તેહેની વીગત.
i. e. The details of the property of slaves, etc., which be-
longed to Nowrojee, and which is divided. At first, the details
of the slave Kolis, who were equally divided and lots drawn.


Then follow the names of the slave Kolis who go to the lots of the different heirs.


To the share of the heirs of the deceased son, go three slaves and a half; of these three and a half, one is male and the rest two and a half are females. The name of the half slave is ગંગાલી. She is considered as half slave, because one Nusherwanjee Dadajee Khurshedjee is mentioned as the possessor of the other half share in this woman (નુશેરવાંનજી દાદાજી ખુરશેદજી સાથે અરધો અરધ છે.). Again, she goes to the lot of one of the heirs with all her (પોલીઆં *i. e.*,) children.


In the same way, to the share of the first surviving son Kavasjee, there go five slaves and a half, among whom also there are female slaves with children. The slave by name Lalce, who is termed, as it were, half a slave, is shared by this heir and by the above-mentioned heir. The deed is signed on the left, as usual in the Indian documents, by the sharers of the property, and on the right by eleven witnesses.

Now the question is what are these ગોલામ (golams) or slaves? What is the form of slavery referred to herein?

It is a kind of slavery that was prevalent to a great extent in Gujerat about 100 years ago, and is still prevalent, they say, to a small extent, in a modified form, in some of the Native States. Large agriculturists or *zaminobdars*, *i. e.*, proprietors of land, had in their service a certain number of people, generally of the tribe known as Kolis. They were fed and clothed by their masters. When they grew up, they were even married by their masters, if they served them long and faithfully. In return,

progeny. It is therefore lighted on many gay occasions in a Parsee house. As I have pointed out in my paper on "The Marriage Customs amongst the Parsees," one of the many ceremonial occasions of marriage is known as દીવો ફરવો *i.e.*, kindling a lamp.¹ Among the ancient Romans also, there was the custom of lighting, on marriage occasions, the bridal torches. According to the Avesta,² it is before the sacred fire of the family hearth or the temple, that a Parsee prays for an offspring. Fire itself is figuratively called  the son of God. The oil used for the lamp kindled on such merry and semi-sacred occasions is ghee or clarified butter, as it is superior in quality to other ordinary oils.

12. Parsee parents counted much upon the support of their children in their old age. Hence we hear the mother singing in our cradle song  *i.e.*, May you live long, we count upon you for help in the whole of our life. (l. 65).

13. The dress of Parsee children has undergone, and still undergoes, a good deal of change during the present generation. But the cradle songs, if preserved, will always remind future generations of their old forms of dress . Perhaps, fifty years hence, a suit of Parsee children's dress of the last generation, will be an object of curiosity in an Anthropological Museum.

In conclusion, I beg to submit a cradle song composed by myself, about 21 years ago, to be sung in my family on the birth of my first child. When I composed it, I had no idea of placing it before the public. I submit that song with a view that it may afford opportunities to compare the views in the old cradle songs of preceding generations with the views of Parsee parents about 20 years ago. I do not claim for it any literary merit, which it has none. I would not have

¹ Marriage Customs among the Parsees, etc. Journal of the Anthropological Society of Bombay, Vol. V, No. 4, p. 247.

² Yagna LXII.

dared to present it before this Society, were it not for the fact that I had submitted it to the hands of Mr. Kaikhoshru N. Kabraji, who is an expert in this line. I submit it for giving an idea of the sentiments and the parental feelings of Parsee parents to which it gives an expression.

સુખકારી નિંદથી રે ! કર તું આરામ,
 યેઠા સુખકારી નિંદથી કર તું આરામ.
 રાત્રી વીતીછે અસુરી વલુ ખાંમ,
 પોલીજ ઝોલીમાં યેઠા નેક નામ.

5 નિદ્રા દેવી થાજે તું પર મેહેરખાંન,
 હસ્તો રમતો ઊઠજે માત પીતાના પ્રાંણુ.
 ખુદા કરે દુઃખ તારાં દરે તમામ.
 ફિરૈસ્તાની હોજે મદદ મુદામ.

10 હક તાલાની હોજે મેહેર આ મકાંન,
 રારૌરા ઈન્દ રેહજે સદા પાસખાન.
 સુખી રાખે ઈશ્વર ઈર્ધ ખાન પાન,
 સાથે નેક તોષીયત ને હોરમત ને માન,
 કે કરે નેક તોષીયતથી તું નેક કામ,
 જીખાનપર હરવું હમેશા લઈ નામ.

15 અય માતપીતાનાં સુખના ધામ,
 બલે તારી પધરાંમણી થઈ આ મુકાંમ.
 હસ્તાં કયૈં હમારાં હૈડાં ને જન,
 હોરમજદે કયું હમોપર હેશાંન.
 દાદારજીએ દીધું અમને મોહું ઈનામ,

20 પાડ તેનો પુરતો માને ન જીખાંન.
 નિર્મલ આ મોહોખતનાં ખાલેશ ઝાડપાન,
 તું મોહું તું ફલ નીર મધપાન.
 માગીયે છિયે હમો હર સહવારને શાંમ,
 હોરમજદેસે હાથ જોડી હંમેશાં આમ,

25 કે બલે સત વિચાર ને વાચા ને કામ,
 મન તન દરેસ્તી કાયમ મોદામ.

શ્રીદા મારો જન તું પર સદા કુરખાન,
 28 કાયમ રાખજે વડવાના નામ ને નિશાંન.

(Translation.)

- By refreshing sleep, rest thyself my dear son,
 By refreshing sleep, rest thyself.
 The night has advanced much,
 So, go to sleep in the cradle, my good boy.
- 5 May the goddess of sleep be kind to thee,
 Thou, who art the life of thy parents! get up in the morning
 with a cheerful sweet face.
 May God avert all thy pains,
 May the Angels ever help thee.
 May the Almighty protect this house,
- 10 May the Angel Srosh always protect thee.
 May God make thee happy with food and drink,
 Together with good sense, honour and respect,
 So that, with good sense, thou mayst perform good deeds,
 Taking God's name always on thy lips.
- 15 O thou the mainstay of the happiness of thy parents!
 Right welcome is thy birth in this house.
 Thou hast gladdened our heart and our life,
 Ahura-Mazda has conferred upon us a great obligation.
 God has given us a great reward,
- 20 Our tongue cannot sufficiently thank Him for it.
 In the sacred precincts of our pure love
 You are a fruit as sweet as honey.
 Holding forth our hands, we pray to God.
 Every morn and eve,
- 25 That He may favour thee with good thoughts, good words and
 good deeds,
 With health of mind and health of body, for ever and ever,
 I give my whole heart and life to thee.
- 28 Keep unsullied the name and the fame of your ancestors.
-

“THE THÂKÛRS OF MATHERAN” *

Read on 30th January 1901.

President— MR. KHARSETJI RUSTAMJI CAMA.

The correspondence which had begun on the 11th of December 1891, between the Government of Bombay and our Society, on the subject of Mr. H. H. Risley's letter to the Government of Bengal, submitting a scheme for the continuation of ethnographical researches in the lower Provinces of that Presidency, and for their extension to other parts of India, had ended with a letter from the Government of Bombay, dated 31st August 1894, thanking our Society “for undertaking to circulate the ethnographical questions (General Series forming Part II to Mr. Risley's Glossary) to district officers and others who would be likely to deal intelligently with the subject.”¹ In reply to the circular of our Society above referred to, several district officers had kindly sent us communications on some of the castes or tribes in their districts. Some of those communications have, from time to time, been read before our Society and published in our Journals.²

Mr. Edwardes, the City Census Commissioner, Bombay, wrote to us, on 30th June and 29th July 1900, asking for those communications. As they were originally intended for Mr. Risley, I, as the Secretary of the Society, referred that officer to Mr. Risley. On having an assurance, that Mr. Risley had no objection to our handing all these communications to the present Census Officer, I have sent them to him on 28th August 1900.

* Vol. V, No. 8, pp. 458-465.

¹ “Journal of the Anthropological Society of Bombay,” Vol. III., No. 8, p. 471.

² Vol. III, No. 8. Vol. IV, No. 7. Vol. IV, No. 8. Vol. V, No. 1. Vol. V, No. 2



From all the photographs, which I produce before the Society to-day, and from the original specimens of the *gurz*, which I produce, we see that, generally speaking, there are two kinds of *gurz*, viz., the cow-faced and the knobbed. A large number of those in the photos is the cow-faced *gurz*. The Avesta books refer only to the knobbed *gurz*. It is the *Shâh-nâmeh* of Firdousi that refers often to the cow-faced *gurz*. It speaks of it, as the *gurz-i gâv-paêkar*, *gâv-sar*, or *gâv-sâr* i.e., cow-faced, cow-headed or cow-like mace. For example, Noshirwân the Just (Chosroes I), when he appears before his commander Bâbak, carries, among other implements of war, a cow-faced (گاوپیکر *gâv-paêkar*) mace.¹

The event, which led to the use of this kind of mace in ancient Persia, is thus described in the *Shâh-nâmeh* of Firdousi.

Zohâk², a foreigner and an Arab, according to Firdousi, invaded Irân, killed its ruler, Jamshed, and usurped the throne. He once saw a dream, in which he saw a young man, holding a cow-like mace in his hand.³ The young man went towards him and struck him upon the head with that mace.⁴ Zohâk awoke alarmed at the dream, and asked from his sages an interpretation of the dream. They said, that a young man, named Faridun, will be soon born and he will strike him with a cow-faced mace.⁵ Zohâk then ordered a look-out for the birth of this child. Sometime before the birth of this child, an extraordinarily beautiful fine cow was born in the adjoining country. A short time after the birth of this boy, the followers of Zohâk traced out his residence and killed his

¹ Mohl. Vol. VI, p. 176, l. 8. یکی گرز گاوپیکر بچنگ

² Zohâk is identified with Nimrod. For the evidence in support of this identification, *vide* my paper entitled, "The Legendary and the Actual History of Freemasonry" in the K. R. Cama Masonic Jubilee Volume, pp. 182-88.

³ بچنگ اندرون گرز گاوسار (Mohl. I, p. 72.)

⁴ گرز گاورنگ (Ibid I, p. 72.)

⁵ گرز گاوری (Ibid p. 76.)

father Âbtin. Before they could lay their hands upon the child Faridun, his mother Farânak removed him from the house and carried him to the country, where the above-mentioned cow, which was known as the cow Pur-mâyê, was born and brought up. She entrusted her son to the care of the owner of this cow and requested him to bring him up with the milk of the cow Pur-mâyê. The shepherd did so and Faridun grew up a boy of three years of age. Zohâk soon came to know of his whereabouts and asked his men to trace him. Faridun's mother Farânak, hearing of this, ran to the abode of the shepherd and took away her child to the mountain-abode of a pious man. Zohâk traced the whereabouts of the cow and got her killed.

Faridun grew up to be a bold young man in the company of the pious man of the mountain, and, one day, asked his mother about his parentage and his ancestors. She told him all the facts. His heart burned with a desire to go to Irân and to avenge the death of his father. His mother remonstrated with him and persuaded him to remain quiet.

Now, in Irân itself, the people were tired of the oppressive rule of Zohâk. The tyrant had two diseased shoulders— or, as Firdousi says, had two serpents growing on his shoulders—the pain of which was relieved by the fresh application of the brains of two men daily. Two of his subjects had to be killed every day to satisfy the appetite of the two snakes or to relieve his pain. A blacksmith, by name Kâveh, had thus lost by turn, some of his sons. Then came the turn of his surviving son. He got exasperated at this state of affairs and raised a rebellion. Hundreds and thousands joined his standard of revolt. They all had heard of Zohâk's dream about Faridun. So, they went to this young man and offering their assistance, entreated him to invade Irân and overthrow Zohâk. Faridun complied with their request. He, at first, sent for blacksmiths to order a mace for him.¹ When the blacksmiths appeared

¹ یکی گرز سازند مارا گران .

بیارزد داندۀ آهنگران
Mohl. I., p. 92.

before him, Faridun took a pair of compasses (پرگار) and drew a sketch of a *gurz* from which they could prepare it.¹ He drew over the ground the face of a cow² and asked them to prepare a mace from that sketch. Faridun seems to have given this shape to the mace out of respect for the cow Pur-mâyê, which had nourished him with her milk.

Faridun then, at first, invaded Jerusalem (baita-ul muqqaddas) which was built by Zohâk. He carried his attack first over the guards of the city, holding in his hand³ his *gurz*, which was hanging over the saddle of his horse.⁴ Zohâk had built there a large talisman-like building. Faridun carried his assault over this building with the cow-faced mace in his hand.⁵ Zohâk was away from the city all this time. On his return he went to fight but was overpowered by Faridun by means of his cow-faced mace.⁶

The day when Faridun overpowered Zohâk is known as Jashan-i-Meherangân, *i.e.* the Feast of Meherangân or the Feast of Mithras. It is celebrated on Roz Meher mâh Meher, *i.e.*, the 16th day of the 7th month of the Parsees. According to Albiruni, it was known as the (small) Mihrajân (Meheranjân), and it was the day on which the kings of Persia were crowned. He says that the Great Meherangân feast was celebrated on Râm roz, *i.e.*, five days after the ordinary Meherangân. According to this author, on this day Faridun "ordered them (*i.e.*, the ancient Irânians) to gird themselves

جہاںجوی پرگار بگرفت زود . وزان گرز پیکر بریشان نمود
(*Ibid*)

² The word used here by Faridun is *gav-mish*, which means a buffalo, but the word *mish* is added for rhyme.

نگاری نگارید بر خاک پیش . میدن بسان سرگاومیش

³ *Ibid*, p. 28 بگفت و بگزر گران دست برد

⁴ *Ibid* گران گرز برداشت از پیش زین

⁵ *Ibid* یکی گوزۀ گاوپیکر سرش

⁶ *Ibid* بدان گوزۀ گاوسر دست برد .

with *Kustiks*,¹ to use the *Zamzama* ² (speaking in a whispering tone) and to abstain from speaking loud during dinner,³ as a tribute of thanks to God for having again made them their own masters with regard to their whole behaviour and to the times of their eating and drinking, after they had been living in fear so long as 1000 years."⁴

Zohâk is said to have lived for one thousand years, and it is said that the form of benediction, common among the Persians, to wish one a long life, "*Hazar Sâl ba-zi* (هزار سال بزی)" i.e., "Live for one thousand years,"⁵ comes down from his time, because they thought that it was allowed and it was possible that a man might live for a thousand years.⁶

The tradition that Zohâk lived for one thousand years, seems to be a reference to the long rule of his foreign dynasty. The above-mentioned tradition, that a cow nourished Faridun on her milk, and that Faridun killed Zohâk and put an end to a foreign rule over Irân, seems to be a reference to the depredation of the neighbouring Turks who carried off the cattle of the Irânians. Albiruni, speaking of the feast of Meherangân, says, "Its origin is this, that Erânsahr was separated and liberated from the country of the Turk, and that they drove their cows, which the enemy had driven away, back to their houses. Further, when Frêdûn had put Bêvarasp (Zohâk) out of the way, he let out the cows of Athfiân (Athwyâna) that had been hidden in some place during the siege, whilst Athfiân defended them. Now they returned to his house."⁷

¹ The sacred threads.

² The modern Parsee word for this is Bâj.

³ It is a custom, observed, even now, by priests officiating in the inner circle of the temple, not to speak while eating. If necessary, they speak, in what is called, *bâj*, i.e. a suppressed tone.

⁴ "*Albiruni's Chronology of the Ancient Nations*," by Dr. Sachau (1879), p. 209.

⁵ Cf. "*Hazar sal der be dâr*" in the Âshirwad prayer of the Parsees.

⁶ Albiruni, *Chronology*, p. 209.

⁷ Albiruni's *Chronology*, by Dr. Sachau, p. 212.



they undertook to serve their masters in their fields or at home, to look after the cattle, or such other work. The children of such servant were also considered to be bound to serve their parents' masters, because they were brought up by them. In times of famine and distress when others died of hunger, the masters considered it their pious duty to feed these slave-servants and their families. Any dereliction of duty on the part of their masters in feeding these slave-servants, in times of distress, like the famine, freed them from the obligation of any longer serving their old masters. These slave-servants formed, as it were, a part and parcel of the family property. So, on the death of the head of the family, they were divided among the heirs, as other ordinary property, chattels or goods of the household. This deed of partition divides among the heirs such household things as jars, utensils, grinding stones, etc. Together with these things, it divides the slave-servants among the heirs.

To the shares of two heirs, there go half a slave-servant, *i.e.*, half a share in a particular slave-servant. What was meant in such a case, was this: that the slave-servant served one master for one half of a day, and the other master for the other half. The responsibility of feeding such a slave-servant was also proportionately divided among the two masters.

This particular kind of slave service, leads one to ask whether any particular kind of such or any other form of slave service was known to the ancient Iranians of the Avesta times. We find that in the Avesta itself there is not a single trace of any form of slavery. Slavery as an institution came into existence much later. In the divisions of all classes of men referred to by the Avesta, slavery has no place at all.

With these few remarks I give here the text of the document:—

વાંટણીઆ નુરોજજી કેરશારજી હોમજી ઉનવાલાના બેટા છ માર ને મહેરે આં. હોમજી નુરોજજીનાં વારિસ આં બરબોરજી હોમજી તા. આં. મેદલજી હોમજી તા. આં. હારાબજી હોમજી મે બાઈ ૩) તરણ.

તા. બાઈ રાણીબઈ તે આં હોમજી નુરોજજીની ધરત અંમે જલુ ૪) માંમે તા. બેટા આં. હોમજી નુરોજજીનાં વારેસ તથા આં. કાવરાજી નુરોજજી તથા આં. માણિકજી નુરોજજી તા. આં. તેહેમુરજી નુરોજજી ફેરશારાજી અંમે કાકાભતરીજી અંમેકમતી અંમેક નેહેતી આપણુ અંમેતેકાક ધઈ અશલ આં. નુરોજજીની વશીઅત મુઆફેક વાંટણીઅંમે ધરે તા. ધરેણાં ગાંઠા ને નેને પાસેછે તે કમ્મજી ક્રીષુ છે તે વાર પછે આં. નુરોજજી-ફેરશારાજીનાં યુજરયા પછે આજદને આપણુ સરવે બાઈ તા. ભતરી-જીઅંમે પોતાની રાજી રગખતે દેશાઈ શ્રી આં. રસ્તમજી તેહેમુરજીની હ-જુર જલુ ૪) ચાર આં. બચાજી ફરાંમરોજજી તા. આં. બચાજી મીઠીરનોરાજી તા. આં. જમશેદજી હોમજી બાઈ તા. આં. રોહેરી-ચારજી નુરોજજી અંમે જલુ ૪) ચાર મુનરોક ક્રીધા તે મુનરોકેઅંમે તમામ અશલુથી તે આજ શુધીના વહીતામાં ખાતાં પોતાં બેઈ યુનકતા કરી ગોલામ વગેરે ને અસતેદાદ નુરોજજીની હતી તે વાંટી લીધી તેહેની વીગત પ્રથમ ગોલાંમ કોલીનાં સરખા ભાગ કરી લાંબવાં નાખી લીધા તેહેની વીગત.

૧ આં. હોમજી નુરોજજીનાં વારેસોને ભાગે કોલી આવેઆ તેહેની આરામી જલુ ૩) સાદાતરણ.

૧ કલીક કોલી.

૧ દાંની કોલણ.

૧ હાંખલી કોલણ.

૧) ગાંગલી પોરીઆં નુરોર-વાનજી દાદાજી પુરોર-દજી સાથે અર્ધો અર્ધ છે તે.

૧ આં. કાલિસજી નુરોજજી ને ભાગે કોલી આવેઆ તેહેની આરામી પા સાદાપાંચ.

૧ કોલી જીવીક રામજીનું પોર.

૧ મકલી પોરી રામજીની.

૧ કાલી કોલણ જોગીઆની.

૧ રાજલી પોરી રામલાની.

૧) લાલી પોરી આં. નુરોરવનજી દા-

૧ મીકલુ પોર જોગીઆનું

દાજી સાથે અરધો અરધ છે તે.

આં માણિકજી નુરોજજીને હીસે કોલી અરધો અરધ તેહેની આરામી ૬) છે

૧ હરીક પોર નાહાંનીઆનું.

૧ મીઠીક પોર રામજીનું.

૧ નાથી પોરી નાહાંનીઆની.

૧ રતની પોરી કલીઆની.

૧ ઉકડી કોલણ.

૧ નાહાંનીક કોલી આંધજો.

આં. તેહેમુરજી નુરોજજીને હીસે કોલી આવેઆ તેહેની આરામી ૩) તરણ.

૧ રામલુ કોલી.

૧ ભીખલી કોલણ.

૧ મુંદરી કોલણ.

એણી વીગતે ગોલામના ભાગ સરખા કરી અમાર્યે અમારી રાજીરગપતે
લાંબવાં નાંખી વાંટી લીધા સહી આજદન પછે એક એકને હીસે ગોલામ
આવેઆ છે તે સાથે એક એકનું દાવું દખલ નહીં તા. આં. નુરોજજી
કેરશારાજીની ભરવાડની આશામી આપણુ જણુ હું ચારે સરખે ભાગે વાંટી
લેઈ પેતે પોતાને હસતક રાખી એ શવાર્યે જે કાંઈ ભરવાડની આશામી
વધારે અથવા ખુટાડે તે તેહેની સાથે કોઈનું દાવું દખલ નહીં એ શવાર્યે
બેસ તથા બલદ તા. ગાડું તા. રેહેકલું તા. કોરાની સાંકલ તા. વરત તા.
કલંબની પાશ હું નાંહાની તા. મોટી તા. વાસણુ તા. બરણી નાંહાની તા.
મોટી તા. ધંટી નાંહાની તા. મોટી એ સરવે જનરાના ભાગ હું સરખા કરી
દેશાઈ શ્રી આ. રસતમજી તેહેમુરજીની રજી ચારે મુનશેકની હજીર અમાર્યે
અમારી રાજીરગપતે વાંટી લીધા હવે આજદન પછે એક એક સાથે ધર-
બાર ધરેણું ગાંડું ગોલામ વગેરે રાહાટવાટ તા. ખાતે પેતે કશી વાતનું
દાવું દખલ નહીં જે કોઈ આજદન પછે જે એક એક સાથે દાવું દખલ
કરે તે રદ નામનજીર તા. આં. નુરોજજી કેરશારાજી યુજરેઆ તેહેનાની
છમશી સુધીનું ખરચ સરવે આં. તેહેમુરજી નુરોજજીએ કીધું તે ખરચનાં
રૂપેયા રામદી તેહેમુરજી નોરોજજી કોઈ ભાઈએ સાથે દાવું કરે તે રદ
તા. રસતમપરામાં ધર ૧ આં. એદલજી નુશેરવાંનજી ઠાલા પાસેથી આ.
તેહેમુરજી નુરોજજીએ પેતે ચંનદર કાળ વેચાતું લીધું છે તે તા. વેહેલ ૧આં.
તેહેમુરજીએ વેચાતી લીધી છે તે તેહેમુરજીની જાતનું છે આજદન પછે એ
તેહેમુરજીનાં ધર તા. વેહેલ ખાખત જે કોઈ દાવું કરે તે રદ. આં. નુરો-
જજી કેરશારાજી યુજરેઆ પછી અમે અમારી રાજી રગપતે એ વાંટણુ
કીધી તે સહી તેમાં કશું રાખુન નહીં આજદન પછે એક એક સાથે અ-
માને કશી વાતનું દાવું દખલ નહીં આજદન પછે જે કોઈ કશી વાતનું
દાવું કરે તે રદ. શાં. ૧૮૦૨ નાં વરખે કારતક વદ ૩ શુકરે રોજ યુઆદમી
ફર આરદીન તેરીખ ૧૭ માહે શવાલ સનેહે ૧૧૫૮ હીજરી.

૧ અત્ર મત્ર ૧ અત્ર સાક્ષ.
૧ બાઈશાણી આં. હોમજીની ગરેસ્ત ૧ આં. જમશેદ દસ્તુર રસ્તમજી
તા. આં. બરજોરજી તા. એદલજી શાખ.
તા. દારાબજી હોમજી નવરોજી ૧ આં. જમાસ્પઆરાજી સાક્ષ.
મત્ર. ૧ આં. જીવનજી માનકજી દેશાઈ
અમાને લખતા નહીં આવડે તેથી શાખ ધની રજી.
આં. જીજી અસ્પંદીયારજી ઠાલા ૧ અંધાર ખુરોદ તેહેમુરજી દેશાઈ
પાસે લખાવીયું સહી. શાખ સરવે રજી.
૧ કાવરાજી નવરોજજી મત્ર. ૧ આં કેરશારાજી માણેકજી શાખ.
૧ આં. માણેકજી નવરોજજી મત્ર. ૧ આં. મીનોચિર ફરંમરોજી લશ્કરી.

૧ અત્ર	મતુ	૧ અત્ર	સાક્ષી.
૧ આં. ટેહેમુરજી નવરોજી મતુ.		શાખ સરવે ભાગીઆ રજીઆત.	
		૧ આં. ખમાજી મરનુઅજી શાખ	
		ધની હજીર સહી.	
		૧ આ. દારાખ નોરારવાનજી શાખ.	
		૧ આં. ફરેદુત માણિકજી શાખ.	
		૧ આં જમશેદજી હેમજી બાઈ	
		શાખ ધની રજીવાત.	
		૧ રોહેરીઆર અંધાર નોરોજી	
		શાખ ભાગીઆ સરવે હજીર.	

ST. MICHAEL OF THE CHRISTIANS AND MITHRA OF THE ZOROASTRIANS—A COMPARISON.^{1*†}

Read on 29th October 1902.

President—MR. KHARSETJI RUSTAMJI CAMA.

The Zoroastrain Scriptures speak of seven Amesha-Spentas¹ or Archangels. 1 Ahura-Mazda, 2 Vohumana, 3 Asha-vahishta, 4 Khshathra-vairya, 5 Spenta-ârmaiti, 6 Haurvatât, and 7 Ameretât. If Ahura-Mazda, which is the name of the Almighty Lord, is not counted in the list, the number of Archangels is six.² Similarly, the Jews have seven Shadim or Archangels. 1 Michael, 2 Gabriel, 3 Raphael, 4 Uriel, 5 Chamuel, 6 Japhiel and 7 Zadkiel. Dr. Kohut says on this subject: "It is worth observing that the fluctuation between the number six or seven of the Amesha-Çpentas, indeed, according to as Ahuromazdao is counted or not in the class of the Amesha-Çpentas of yst. I, 36⁵; 2, 1-6 recurs also in the Jewish Scriptures. Thus the so-called Jerusalem. Targum to Denter. 34, 6 and the book of Enoch C. 20, where the list of "watching Angels" is counted up—gives only six; the Book of Toby 12, 15 and of Enoch c. 90, 21 give seven as the number of the Archangels. The latter is probably the more correct assumption, which then corresponds even to the Christian seven Archangels."³ As pointed out above,

* Journal Vol. VI, No 5, pp. 237-53.

† This Paper was prepared for the Oriental Congress, which met at Hamburg in September 1902. A summary of it appears in the official report of the Congress. It was reprinted in an issue of the Calcutta Review of 1904.

¹ Hapta Amesha-Spentas, Yasht II., 13.

² Yasht I., 25.

³ Spiegel, Yasht I., 37. Westergaard, Yasht I., 25.

⁴ "The Jewish Angelology and Demonology, based upon 'Paradise,' translated from the German of Dr. Alexander Kohut, by K. B. Cama, p. 4 u.

by Dr. Kohut, the Christian Scriptures also speak of seven Archangels or the seven spirits of God.¹ Similarly we find that the "Divine Powers" of the Neo-Paltonic Philosophy of Philo Judæus corresponded to the Amesha Spentas of the Zoroastrians. These "Divine Powers" stood "closest to the Self-existent."² They were six in number. Including the self-existent, their number was seven. The Gnostics also "taught that the universe was created by the Seven Great Angels."

Among these seven Archangels of the Hebrews and the Christians, Michael is the First. The object of this paper is to compare or identify this Archangel with the Mithra of the Avesta, or the Meher of the later Persian Books.

As Dr. Kohut says, "The belief in the existence of superior beings, endowed with a perfect spiritual disposition, was in ancient times a commonly prevalent one. In reality, even the great progressive range of existence, that rises up from the inanimate stone to human beings, leads to the assumption, that over these there must be existing again a class of beings, with intellectual endowments superior to those of mankind—an assumption, against which, even from the standpoint of modern thought, there is nothing to object."³

¹ "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God, sent forth into all the earth." Revelation V. 6.

"And I saw another sign in heaven great and marvellous, seven angels having the seven last plagues." *Ibid.* XV, 1, also 6 to 7; VIII, 2; XVI, 1; Zechariah IV. 10.

"The seven holy angels . . . which go in and out before the glory of the Holy One." The Apocryphal. Book Tobit ch. XII, 15.

Of. Milton.—

"The seven, who in God's presence nearest to his throne
Stand ready at command."

"Philo Judæus or the Jewish Alexandrian Philosophy," by J. Drummond Vol. II, pp. 82-83.

³ "The Jewish Angelology and Demonology, based upon Parsism," by Dr. Kohut, translated by K. B. Camà, p. 1.

Thus, then, there is no wonder, if we see the belief in the existence of Angels common among the ancient Zoroastrians, Hebrews and Christians. What strikes one is the similarity of the ideas about these Angels in the scriptures, in the later books and in the sacred and legendary art of these nations.

It has been pointed out by several eminent scholars, like Revd. Dr. Mills, Revd. Dr. Cheyn, Dr. Kohut and others, that the ancient Zoroastrian ideas had influenced, to a certain extent, the religious ideas of the Hebrews. Dr. Kohut says: "all these local and chronological data agree with the assertion that we suppose to be the result of our researches, that the exiles in their domiciles in Persia and Media, adopted and made current among themselves, much from the Zoroastrian religion, for example the inner economy of heaven and hell, pre-eminently however, the ideas touching the genii."¹ So, the Jewish Angelology, and from that, the Christian Angelology was replete with Persian influences. Of the seven Archangels of the Jews, Michael, the very first, is identified by Dr. Kohut with the Vohumana or Bahaman of the Zoroastrians.

Dr. Kohut thinks that the Jewish people took their ideas of the "Angel princes", not from the Amesha Spentas or Archangels of the Persians, but from their later Zoroastrian Yazatas or Angels. He thinks that the very "appellation Malak-i Hushrat (used in Jewish books), as the collective designation of Angels, is borrowed from the Parsee Yazatas."² On the question of this borrowing, he says "It is therefore quite a natural proceeding, if the Jewish people and their organs, which are the Haggadists, depended for the characterisation of the "Angel prince," not on the already blasted Amesha-Spentas but on the later Zarathushtrian genii. . . . Only with Michael it seems to have an especial condition."³ I think that in the case of Michael also, it is no exception, and there is no "especial condition." His characteristics also are not taken from any Persian

¹ *Ibid*, "The Jewish Angelology and Demonology based upon Parsiism," by Dr. Kohut, translated by K. R. Cama, p. 8. ² *Ibid*, p. 29. ³ *Ibid*, p. 37.

Archangel—from Vohumana or Bahaman, as Dr. Kohut suggests—but from an Yazata or Angel; and that Yazata is Mithra.

Dr. Kohut advances the following points of identification to show, that Michael of the Jews is the same as the Vohumana or Bahaman of the Zoroastrians.¹

1. As Vohumana is first of the Archangels, so is Michael, the highest prince.

2. Vohumana has to see, that good thought, peace and friendship are preserved among men (Yasht III). So "In Michael is symbolized goodness and merciful disposition His chief attributes are therefore mercy, goodness, and peace.

3. "An altar is raised in heaven, upon which Michael, the great prince, offers 'the souls of the pious' that ascend high to the heavens, similarly as Vohumana, according to Persian tradition, in the Garonemana encounters the ascending souls and makes them sit down on their thrones of peace."

These three seem to be the only points of identification, on which Dr. Kohut bases his theory of identifying Vohumana with Michael.

The only strongest and most important point in this identification seems to me to be the first, *vis.*, that as Vohumana was an Archangel and the first of the Archangels among the Persians, so was Michael an Archangel, and the first of the Archangels or "the highest prince" among the Jews. The other two points of identification, *viz.*, (a) that Michael showed mercy and brought about peace like Vohumana and (b) that Michael "encounters the ascending soul" like Vohumana, apply as well, or rather more forcibly, as will be seen later on, in the case of the identification of Michael with Mithra. But the subject of my paper is not the identification of the Michael of the Jews with the Mithra of the Persians, but the identification of the St. Michael of the Christians with the Mithra of the

¹ "The Jewish Angelology and Demonology, based upon Parsiism", by Dr. Kohut, translated by K. R. Cama pp. 1-7.

ancient Persians. Though it is true that the Christian Books are indebted to the Jewish scriptures for their original ideas about St. Michael, still some of the views about St. Michael in all the phases of his representation—both in the later Christian Books and in the Christian Sacred and legendary art,—had to look to some other sources. So, I beg to show in this paper, that St. Michael in all the phases of his character, as presented by the books and by the Sacred and legendary art, can be identified with the Mithra of the Parsee Books.

A perusal of Mrs. Jameson's Sacred and Legendary Art has suggested to me this identification. Before going into the details of this identification, I will give here a picture of St. Michael's attributes and works.

According to the Bible, St. Michael was a prince and one of the chief princes and he helped Daniel against the Prince of Persia (Daniel X. 13, 21). The general Epistle of Jude speaks of him as an Archangel (Jude 9). He is the deliverer of the Israel from their troubles (Daniel XII, 1). In the New Testament, he is represented as fighting against the dragon in heaven (Revelation, XII., 7). That dragon is the "Old serpent called the Devil and Satan" (*Ibid* XII. 9).

Mrs. Jameson in her "Sacred and Legendary Art" thus sums up the attributes of Michael as represented both in the Scriptures and in the Sacred Art.

"It is difficult to clothe in adequate language the divine attributes with which painting and poetry have invested this illustrious archangel. Jews and Christians are agreed in giving him the pre-eminence over all created spirits. All the might, the majesty, the radiance, of Thrones, Dominations, Princedoms, Virtues, Powers, are centred in him. In him God put forth His strength when he exalted him chief over the celestial host, when angels warred with angels in heaven; and in him God showed forth His glory, when he made him conquer over the power of sin and over the great dragon that deceived the world.'
 . . . The legends which have grown out of a few mystical

texts of Scriptures, amplified by the fanciful disquisitions of the theological writers, place St. Michael before us in three great characters;—(1) As captain of the heavenly host, and conqueror of the powers of hell. (2) As lord of souls, conductor and guardian of the spirits of the dead. (3) As patron, saint and prince of the Church Militant.

“When Lucifer, possessed by the spirit of pride and ingratitude, refused to fall down and worship the Son of man, Michael was deputed to punish his insolence, and to cast him out from heaven. . . . To him it was given

to bid sound th’ archangel trumpet

and exalt the banner of the Cross in the day of judgment; and to him likewise was assigned the reception of the immortal spirits when released by death. It was his task to weigh them in a balance: ¹ those whose good works exceeded their demerits, he presented before the throne of God; but those who were found wanting, he gave up to be tortured in purgatory, until their souls, from being ‘as crimson, should become as white as snow’ Lastly when it pleased the Almighty to select from among the nations of the earth one people to become pecuniary his own, He appointed St. Michael to be president and leader over that chosen people.” ²

I will now give a short outline of the attributes of the Zoroastrian Mithra in the words of Dr. Geiger.³

“Mithra has his physical and his moral sides. The latter is founded on the former and proceeds from it. The two should be distinctly distinguished. Physically, Mithra, is the *Yazata* of the rising sun, or more accurately probably the *Yazata* of the light radiating from the sun. On the *Hara barzati*, the mountain over which the sun rises, Ahura Mazada has created for Mithra a

¹ “Thou art weighed in the balances and art found wanting.” Daniel V., 27.

² Mrs. Jameson’s *Sacred and Legendary Art* (4th edition 1863), Vol. I, pp. 94-96.

³ “Civilization of the Ancient Iranians,” by Dr. Geiger. Translated by Dastur Darab Peshotan Sanjana, Vol. I. Introduction, pp. LV-LVIII.

who speak untruth; but to those who do not do so, and, on the contrary, are truthful and true to their faith and promise, he is very kind and helpful.¹ The very word مهر *meher* which is used in modern Persian for kindness, and from which come the words مهربان (kind) and مهربانی (kindness), is the later form of Mithra.

Sixthly.—In his first characteristic “as captain of the heavenly host and conqueror of the powers of hell,” St. Michael is represented in the Bible as fighting in heaven with Satan and his evil powers. We read:² “7. And there was war in heaven. Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.”

So in the Avesta, Mithra is represented as slaying the demons.³ By him “are frightened all the invisible demons (of the heaven) and the visible demons of the country of Ghilân (on this earth).” He always holds “a well aimed club on the heads of the demons”.⁴

Seventhly.—In his second character “as lord of souls, conductor and guardian of the spirits of the dead,” St. Michael is represented, especially in the sacred and legendary art of the Christians, as weighing the works of man in a balance. “Those, whose good works exceeded their demerits, he presented before the throne of God; but those, who were found wanting, he gave up to be tortured in purgatory, until

¹ Meher Yasht, 137.

² Revelation XII, 7-9.

³ Just as Satan is spoken of as the dragon in the Bible, so is Ahriman spoken of as a mairya (mâr) or serpent in the Avesta. Vendidad XXII, 2,9.

⁴ Meher Yasht, 69.

⁵ Khorshed Nyâish, 15.

their souls from being 'as crimson should become as white as snow.'” (Mrs. Jameson's *Sacred and Legendary Art*, I., p. 96.)

Now compare with this the Zoroastrian picture of Mithra.

(a) Mithra judges the actions of men by weighing them and decides whether they are to go to heaven or hell. He is assisted by other angels in this task. So, it is not he personally who holds the balance. It is Rashna, who standing by his side, holds the balance. “Every one whose good works are three *Srôshô-Charanâm*¹ more than his sins, goes to heaven; they whose sin is more, go to hell; they in whom both are equal remain among these *Hamastagan* till the future body.”²

(b) In the sacred pictures of St. Michael, with the balance in his hand, we see a demon “grasping at the descending scale.”³ “He (Michael) holds the balance; the scale with the good rests on earth, but that with the souls which are found wanting, mounts into air. A demon stands ready to receive them, and towards this scale St. Michael points with the end of a black staff which he holds in his right hand.”⁴ Similarly, we find demons standing before the Zoroastrian Mithra, when he judges the actions of men in the balance. We read in the *Mino Kherad*, “And many opponents have watched there, with the desire of evil of *Aeshm*, the impetuous assailant, and of *Astô Vîdâd*, who devours creatures of every kind and knows no satiety.”⁵

(c) In the case of Christian Michael, he is clothed in golden armour.⁶ In the case of the Zoroastrian Mithra, it is the balance that is golden.⁷

¹ The name of a small weight.

² *Ardai Viraf Nameh*. Haug, p. 157, ch. VI, 9-11.

³ Mrs. Jameson's *Sacred and Legendary Art* Vol. I., p. 112, Fig. 40.

⁴ *Ibid*, pp. 118-114.

⁵ Ch. II, 116-17. S. B. E. XXIV, p. 18 West.

⁶ Mrs. Jameson's *Sacred and Legendary Art*, Vol. I., p. 113.

⁷ *Viraf-Nameh*, Ch. V., 5.

Eighthly.—In some representations of the last judgment St. Michael is accompanied by several angels. Four hover over his head and three are below him.¹ In Zoroastrian books, Mithra is represented as accompanied by other angels, especially Rashna, the good angel of justice and Srosh, the angel of obedience.²

Let us note in passing, that there is a good deal common among the ancient Egyptians and the ancient Persians in the matter of the belief about the future of the soul. So, we find among the ancient Egyptians also several angels judging and weighing the actions of men after death.³

Ninthly.—In his third character, "As patron Saint and prince of the Church Militant," St. Michael is represented as being appointed by God, the president and leader of the chosen people, the Hebrews. "At that time shall Michael stand up, the great prince which standeth for the children of thy people" (Daniel XII, 1), "When the power of the Synagogue was supposed to cease, and to be replaced by the power of the Church, so that the Christians became the people of God, then Michael, who had been the great prince of the Hebrew people, became the prince and leader of the Church Militant in Christendom, and the guardain of redeemed souls, against his old adversary of the Prince of Hell. (Revelation XII, 6-7)." (Mrs. Jameson I, p. 96.)

Now, just as Michael, as an archangel, is the guardian of the Hebrews, and as a Saint, is the guardian of the Christians, so is Mithra the protector of the Irânians. He is invoked for granting them all pleasure and happiness (Meher Nyaish 13). He is the protector, not only of the Irânians, but of the whole world. We read in the Meher Yasht that God appointed him the protector of the whole world.⁴

¹ Mrs. Jameson's Sacred and Legendary Art, Vol. I., p. 113.

² Meher Yasht, 41. Viraf-Nameh Ch. V.

³ Vide my paper before the Bombay Branch Royal Asiatic Society on "The Belief about the Future of the Soul among the ancient Egyptians and Irânians," (Journal Vol. XIX., No. 53.)

⁴ Meher Yasht, 103.

It must be noted, that Michael is represented in the old Testament, as helping Daniel against the prince of that very kingdom of Persia, where Mithra was held in esteem for helping the Persians in war against their enemies. (Daniel X., 13.)

Tenthly.—Michael is represented as a warrior. "In all representations of St. Michael, the leading idea, well or ill expressed, is the same. He is young and beautiful, but 'severe in youthful beauty,' as one who carries on a perpetual contest with the powers of evil. In the earlier works of art he is robed in white, with ample many-coloured wings, and bears merely the sceptre or the lance surmounted by a cross, as one who conquered by spiritual might alone. But in the later representations, those coloured by the spirit of chivalry, he is the angelic Palādin, armed in a dazzling coat of mail, with sword, and spear, and shield."¹

Mithra is also represented as a warrior (rathaêshâtâr) with silver helmet, golden armour and a dagger.² Bows and arrows, lances, hurling wheels, swords, sticks, and clubs are his weapons of war.³ Like Michael he is represented to be as beautiful and as resplendent as the Sun.⁴

Eleventhly.—As a warrior, St. Michael is specially represented as fighting with the dragon or Satan. "He stands armed, setting his foot on Lucifer, either in the half-human or the dragon form, and is about to transfix him with his lance, or to chain him down in the infernal abyss. . . It is the visible palpable reflection of that great truth stamped into our very souls, and shadowed forth in every form of ancient belief—the final triumph of the spiritual over the animal and earthly part of our nature. We have always the leading *motif* distinct and true, the winged virtue is always victorious above, and the bestial vice is always prostrate below."⁵

¹ Mrs. Jameson's Sacred and Legendary Art, Vol. I., p. 100, fig. 37, p. 106.

² Meher Yâst, 112.

³ *Ibid.*, 129-132.

⁴ *Ibid.*, 143.

⁵ Mrs. Jameson's Sacred and Legendary Art, Vol. I., pp. 100-100.

Now, we have the same idea in the Avesta, in the fight of Mithra and other angels against Angra-Mainyu and his accomplices—the idea that in the end Spenta-mainyu will be successful and Angra-Mainyu defeated, that virtue will win and vice will be crushed. In that very story, which explains the foundation of the Jashan-i-Moherangan, *i. e.*, the Feast of Mithra, it is the young warrior Feridun, who typifies all the virtuous attributes of Mithra, that defeats and subdues Azi-dahâka or the serpent Dahâka. It is virtue triumphing over vice.

It is said that “St. Michael owes his widespread popularity in the middle ages to three famous visions.”¹ I will describe here, in the words of Mrs. Jameson,² one of these three visions, because it presents several points of similarity between the Christian ideas about St. Michael and the Zoroastrian ideas about Mithra.

“In the fifth century, in the city of Siponte, in Apulia (now Manfredonia), dwelt a man named Galgano or Garganus, very rich in cattle, sheep and beasts; and as they pastured on the sides of the mountain, it happened that a bull strayed and came not home: then the rich man took a multitude of servants and sought the bull, and found him at the entrance of a cave on the very summit of the mountain, and, being wroth with the bull, the master ordered him to be slain; but when the arrow was sent from the bow it returned to the bosom of him who sent it, and he fell dead on the ground: then the master and his servants were troubled, and they sent to inquire of the bishop what should be done. The bishop having fasted and prayed three days, beheld in a vision the glorious Archangel Michael, who descended on the mountain, and told him that the servant had been slain because he had violated a spot peculiarly sacred to him, and he commanded that a church should be erected and sanctified there to his honour. And when they entered the cavern they found there three altars

¹ *Ibid.*, p. 97.

² *Ibid.*, pp. 97-98.

already erected, one of them covered with a rich embroidered altar-cloth of crimson and gold, and a stream of limpid water springing from the rock, which healed all diseases. So the church was built."

Now in this story of this vision, there are several ideas which are common both to St. Michael and to Mithra.

1. From the story of this vision and other two visions, we find that the summit of a mountain is the favourite place of St. Michael. We find the same in the case of Mithra. The Meher Yasht (50) says that "God created the mansion of Mithra on the mountain Hara-berezaiti, *i.e.*, Elbourz."

2. We see in the story of the vision that St. Michael was the protector of the bull that had lost his way and strayed. Mithra is similarly the protector of the cattle, that have lost their way and strayed. In the Meher Yasht (86) the cow that has lost her way and is looking for her stables, invokes the help of Mithra, in the following words:—

"When will the brave Mithra, the lord of broad pastures put us into our right track and make us reach our folds?" Again it is said that the cattle of those people, who offend Mithra by committing Mithra-druji, *i.e.*, by saying untruths, breaking their promises and making a breach of trust, generally go astray.¹

We said above, that in the artistic representations of St. Michael, what is intended to be shown as an emblem, is the final victory of good over evil. In the Meher Yasht, in the picture of Mithra protecting the cattle that have gone astray, the same idea is allegorically conceived. This appears from the very next passage where the reader prays: "When will he (Mithra, the angel of truth) take us back to the path of Righteousness from the mistaken path of the demon."² It is worth noting here that in the Vedas also, Mithra, who corresponds, to a certain extent, to Mithra, is the protector of the cattle. So also among the Romans, who had taken their Mithraic worship

¹ Meher Yasht, 38.

² Meher Yasht 86.

from the East, Mithra was the protector of cows (*abactorem boum*).

3. The third point which strikes us in the above-mentioned vision of St. Michael is that the arrow aimed against the bull was rejected, and killed the very man who aimed it, because Michael was displeased with his conduct.

We find the same thing in the case of Mithra. When he is displeased against those, who commit Mithra-druji, *i.e.*, who break their promises and make breaches of trust, he makes their instruments, miss their aim. He rejects their arrows. We read in the Meher Yasht (20) "That arrow, which the man, who lies unto Mithra, throws, turns back."¹

4. The altar of St. Michael is represented in the story of the vision to be in a cave of the mountain. We know that the Mithraic rites among the Romans, borrowed from the Persians, were performed secretly in the hidden chambers of the cave.

We find one or two points of striking resemblance in the second vision of St. Michael which spread his popularity in the West. Mrs. Jameson thus describes the vision² :—

"When Rome was nearly depopulated by a pestilence in the sixth century, St. Gregory, afterwards Pope, advised that a procession should be made through the streets of the city, singing the service since called the Great Litanies. He placed himself at the head of the faithful, and during three days they perambulated the city; and on the third day, when they had arrived opposite to the mole of Hadrian, Gregory beheld the Archangel Michael alight on the summit of that monument and sheath his sword bedropped with blood. Then Gregory knew that the plague was stayed, and a church was there dedicated to the honour of the Archangel: and the tomb of Hadrian has since been called the castle of St. Angelo³ to this day."

¹ Meher Yasht, 20.

² Mrs. Jameson's Sacred and Legendary Art, Vol. I, p. 98.

³ I had the pleasure of seeing this Castle of St. Angelo on the 2nd of August 1889. I was then told this story of the vision of St. Michael and was told that the pestilence was that of cholera.

We find from the above story that St. Michael had a hand in arresting the course of a pestilence. He alighted in the place and the pestilence stopped. We learn from the Meher Yasht, that Mithra had similarly the power of preventing plague. There, where the mansion of Mithra is situated, we find no plague.¹

There was another legend about St. Michael: In the Gulf of Avranches, in Normandy, stands a lofty isolated rock, inaccessible from the land at high water, and for ages past celebrated as one of the strongest fortresses and state prisons in France. In the reign of Childebert II., St. Aubert, Bishop of Avranches, had a vision, in which the Archangel Michael commanded him to repair to this rock, then the terror of mariners, and erect a church to his honour on the highest point, where a bull would be found concealed, and it was to cover as much space as the bull had trampled with his hoofs; he also discovered to the Bishop a well-spring of pure water, which had before been unknown. As the bishop treated this command as a dream, the Archangel appeared to him a second and a third time; and at length, to impress it on his working memory, he touched his head with his thumb, and made a mark or hole in his skull, which he carried to the grave. This time the Bishop obeyed, and a small church was built on the spot indicated; afterwards replaced by the magnificent Abbey Church, which was begun by Richard, Duke of Normandy, in 966, and finished by William the Conqueror.²

In this legend, as in the first, we find that the bull plays a prominent part. This fact can be easily explained, if one were to trace the origin of the worship of St. Michael to ancient Persia through the intermediary of Mithraic rites, that had spread in Rome and other western regions. In the bas-reliefs, sculptures, monuments, &c., which have been discovered in some of the caverns at Rome, and which refer to the ancient

¹ Meher Yasht, 50.

² Mr. Jameson's Sacred and Legendary Art, Vol. I., pp. 99.

rites used at the celebration of Mithraic mysteries, figures of bulls with Mithra have been found and have been variously explained.¹

It is worth noting here that the word "Mitre" by which the head-dress which the Christian Bishops put on, in their religious services, is known, is derived by Maurice from Mithra. He says, "possibly the name of *Mitre* may be primarily derived from this high conical cap worn in the rites of Mithra, which was also covered with rays and painted with various devices."²

We find that in all the above three legends of St. Michael, the number three plays a prominent part. In the first legend, the Bishop fasted and prayed for three days, before he beheld St. Michael in a vision. In the second, St. Gregory perambulated in the city of Rome for three days before he saw the Archangel descend on the summit of the hill. In the third legend the Archangel appeared to Bishop St. Aubert three times before he could make the Bishop properly understand his message.

The number three plays a prominent part in the ritual of the Zoroastrians. The fire-temple, where the sacred religious rites are performed, is called the Dar-i-Meher, i.e., the door or the gateway of Meher or Mithra. The ceremonies for the consecration of these temples or the Gateways of Mithra are performed for three days. Again the departed souls have to remain in this world for three days before being judged by Mithra.

We have so far seen, that there are many points of similarity between St. Michael of the Christians and Mithra of the Zoroastrians. As said in the beginning, it is not very difficult to account for this similarity. The Iranian Angelology had some influence over the Jewish and Christian Angelology. It was more so in the case of Mithra. There was direct as well as indirect influence; direct from the Persians themselves

¹ Vide K. R. Cama's "A Discourse on the Mithric Worship."

² Indian Antiquities or Dissections, Vol. V., p. 994.

and indirect from the Mithraic rites and worship that had at one time spread in Rome and in other adjoining countries.

Mrs. Jameson says on this point:—¹

“To the origin of the worship paid to this great Archangel I dare not do more than allude, lest I stray wide from my subject, and lose myself, and my readers too, in labyrinths of Orientalism. But, in considering the artistic representations, it is interesting to call to mind that the glorification of St. Michael may be traced back to that primitive Eastern dogma, the perpetual antagonism between the Spirit of Good and the Spirit of Evil, mixed up with the Chaldaic belief in angels and their influence over the destinies of man. It was subsequent to the Captivity that the active Spirit of Good, under the name of Michael, came to be regarded as the special protector of the Hebrew nation: the veneration paid to him by the Jews was adopted, or rather retained, by the Oriental Christians, and, though suppressed for a time, was revived and spread over the West, where we find it popular and almost universal from the eighth century.”

The Good Spirit referred to above is the Spentâ-Mainyu of the Avesta as opposed to the Evil-Spirit, the Angra-Mainyu of the Avesta. He had, as it were, a celestial council of Seven on his side. These seven were the Amesbâ-Spentas corresponding to the seven Archangels of the Hebrews and Christians, the seven Immortal Powers of the Neo-Platonists and the seven Great Angels of the Gnostics. Besides the Amesbâ-Spentas he had several other Yazatas or angels on his side. Mithra was one of the foremost of these.

Now Michael as originally conceived by the Hebrews and the early Christians may be one of the Seven Archangels, but as represented in the later Christian writings and in the Sacred Art, he seems to have been conceived rather in the picture of Mithra, as presented directly by the Zoroastrian books and indirectly by the Mithraic rites and worship of the Romans and of the other adjoining nations.

¹ Mrs. Jameson's *Sacred and Legendary Art*, Vol. I., p. 94-95.

"A FEW NOTES ON AUSPICIOUS HORSES."*

Read on 26th November 1902.

President—MR. KHARSETJI RUSTAMJI CAMA.

This is my second paper before our Society on the subject of the horse. My first paper was on "Horse in Ancient Iran," and it was read before the Society on 30th January 1895.¹ In this paper, I propose submitting a few notes on what constitutes an auspicious horse from the point of view of the people of Gujerat. Most of these notes have been collected from the folklore as heard by me in Bulsar, in the year 1897.

Before coming to the subject proper of my paper, I would like to say, at first, a few words on the subject of horse-shoeing, as a horse-shoe also is considered an auspicious thing. These few words are suggested to me by a very interesting article entitled "The Folklore of Horse-shoes and Horse-shoeing," by Dr. George Fleming, C.B., in the August 1902 number of "The Nineteenth Century and After."²

The horse-shoe is considered an auspicious thing in this country as well as in Europe. In many a house in Bombay, we see a horse-shoe fixed on the threshold or on the door. About six months ago, a friend, who accompanied me on my morning cycle ride, suddenly got down from his cycle and picked up an old horse-shoe and placed it in his pocket, saying, it was an auspicious thing to find a horse-shoe thus on the road.

Dr. Fleming says³, that "The obscurity prevailing with regard to the early history of shoeing, and especially its origin is, as with some of the other arts, very great." Dr. Fleming then traces references to horse-shoeing in the books

* Journal Vol. VI, No. 6, pp. 255-63.

¹ *Vide* above pp. 79-83. *Vide* Journal of the Anthropological Society, Vol. IV, No. 1, p. 1.

² "The Nineteenth Century and After," No. 306, August 1902, p. 309.

³ *Ibid.*, p. 311.

of the ancient Romans, Greek, Arabs and other nations. He has not referred to ancient Persia. Dr. Fleming then further says¹, that "there can be no doubt that horses were shod in the early centuries of our era, and very probably long before that time in this country and the Continent. But by whom was the art introduced? The Huns are stated to have had their horses shod when they invaded Europe. It would appear to be an established fact that nail-shoeing was practised by the Gauls long before they were conquered by the Romans, and it is even inferred that this kind of shoeing originated among the equestrian peoples of Central Asia, and was introduced into Europe by the Cimbri, who established themselves in the north of Gaul, Belgium and Brittany some centuries before the Christian era. The evidence is in favour of this recent origin."

I think that "this remote origin," referred to by Dr. Fleming, can be traced to ancient Persia, and that, that ancient country was the home of the art of horse-shoeing, as it was that of the horse and horse-racing. I will quote here what I said of horse and horse-racing in my paper on "Horse in Ancient Irân."²

"Ancient Irân, *i.e.*, the whole of Central Asia once ruled over by the ancient Persians is believed by many to be the first home of the horse. Again, as Sir Robert Kerr Porter says 'We have ample testimony from the old historians that the best cavalry of the East were derived from this part (Siah-dan in Persia) of the Great Empire of Persia;' Again Irân is also believed to be the home of horse-racing which spread from there into Europe. Chariot-races played an important part in the Mithraic festivals that were celebrated in honour of *Khorshed* and *Meher*, *i.e.*, Sun and Mithras, the angel of light. The Olympic games of Greece took their chariot-races from the Mithraic festivals of Persia. When Rome took its Mithraic worship from Greece,

¹ *Ibid.*, p. 312. ² *Vide* above p. 80. *Vide* Journal Vol. IV, No. 1, p. 2.

“Herodotus, the father of history, says of the ancient Persians that ‘Beginning from the age of five years to twenty, they instruct their sons in three things—to ride, to use the bow, and to speak truth’ (Bk. I, 136). According to Xenophon, horsemanship was established among the ancient Persians by the law of reputation. . . . It appears then, that of all animals, the horse was a special favourite of an ancient Persian from his very young age. He was, as it were, a member of the family of an ancient Zoroastrian, who not only prayed for himself and his family, but also for his horse.”

From the Meher Yasht, we learn, that the art of shoeing the horse was known in ancient Irân, long before the dates of the earliest references to the art given by Dr. Fleming.

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Translation.

“Four white brilliant, handsome, pure, sagacious, spiritual horses swiftly carry him. Their hoofs are of lead overlaid with gilt of gold.”

The above passage of the Meher Yasht shows, that not only was the art of horse-shoeing known in ancient Irân, but that it had advanced in its evolution from a low state to a higher state, when precious metals like gold and silver were used to supply ornamental shoes. The passage further shows, that not only the art of horse-shoeing, but that of harnessing the horse, had developed to a higher state of perfection.

Dr. Fleming says that “extravagance was sometimes manifested when these articles were made of gold and silver.” It may be so in Europe and the western countries. But it appears from the Avesta that there was an additional object. In ancient Irân, these precious metals were, to a certain extent, looked to with an eye of sacredness. It may be from the idea, that what is dear, is to a certain extent sacred. The utensils of ritual and religious ceremonies are spoken of as golden. That this use of gold and silver in horse-shoes was intended from an idea of sacredness, is shown by the fact that the horses which are spoken of as being shod with golden and silver shoes, are said to be yoked to the chariot of Mithra, the God of Light, whose festivals led to the introduction of horse-racing into Europe.

Dr. Fleming refers to the ancient Cimbrai, Huns and other tribes, as introducing the art of horse-shoeing into Europe. It is possible, that they became the medium of introducing the art into Europe from Persia. The ancient Huns are referred to in the Avesta. They are spoken of as Hunus.¹ They, like the other hostile tribe of the Danus were hostile to the ancient Irânians. The Danus, who are spoken of in the Avesta (Yt. V. 73; XIII. 38) as a hostile tribe, seem to

¹ Yasht, XIII, 100, XIX. 86.

have given their name to the distant western country of Denmark and to rivers Danube, Don, Dneiper and Dneister. Similarly the Huns or the Hunus of the Avesta gave their name to distant countries like Hungary in Europe and Hanza in Afghanistan. It is possible, that the Huns coming into frequent contact with the ancient Irânians learnt the art of horse-shoeing from them and carried it to Europe during their later inroads into that continent. The hostility of the Huns to the Iranians seems to be as old as the time of Zoroaster himself, because Vishtâsp, the then King of Persia, who proved to be what Constantine was to Christianity, and Asoka to Buddhism, is said to be defending Zoroastrianism against these Hunns.¹

Again, one must remember that the Meher Yasht, or the Yasht in honour of Mithra, is an old writing. As the Mithraic worship of the ancient Irânians was the parent of the Mithraic rites and mysteries of the Greeks and the Romans, this Yasht in honour of the angel Mithra must have been written long before the introduction of Mithraic rites into Europe. So, the allusion to the art of shoeing in that old writing shows, that the art must have been known in Irân from very old times. As the ancient Irânians lived in mountainous districts, and as the horse was an animal very dear to them, it is quite natural that they resorted early to means to protect their hoofs from being worn out and injured by long rides in mountainous districts.

Dr. Fleming says², that "Among the Celtic tribes, the Druids, according to Rossignol, Thierry, Martin, Pictet and Echstein, reserved the monopoly of working in metals, and the occupation of the iron-worker or blacksmith being therefore claimed by that primitive priesthood, we can understand that it might then have possessed a sacred and mysterious character that invested it with much importance

¹ Yasht, XIII. 100, Yt. XIX. 86.

² "The Nineteenth Century and after," No. 306, August 1902, p. 318.

and entitled the shoer of horses to high rank and notable privileges¹ Up to the seventeenth century, kings, princes and nobles considered it necessary to know something of horse-shoeing, practically at least."

The reason, why the priestly class should have had the privilege of horse-shoeing in ancient times, seems to be the fact, that horses, horse-chariots and horse-racing, &c., were at first connected with religious festivals like the Mithraic festivals, and semi-religious gatherings like the Olympic Games.

Having spoken of horse shoes, we will now speak of auspicious horses.

The belief, that certain horses have auspicious marks on their bodies, and certain, inauspicious, is a very ancient belief. The belief was also prevalent in Persia. Of the horses brought before Rustam for his selection, Firdousi says:—

هم پیش رستم همی راندند . . . بوداغ شاهان همی خواندند

i.e., They drove all of them before Rustam and described the royal marks over them.

Some of the marks over a horse are considered auspicious and some, inauspicious.

The marks are formed by a peculiar cluster of hairs of different colours. The Gujarati word for the marks is (ભમરો) Bhamrô.

The following horses are inauspicious:—

1. The horse with a *Gôm* is inauspicious. The mark on the belly near the part of the body, round which the belt is put and which is known as ગોમ *Gôm*, is considered to be inauspicious, if not in its proper position. A Gujarati proverb says:—

ગોમ પડાવે હુમ

નહીં તો લાવે સોનાની હુમ.

i.e., the mark *Gôm* may bring on misery (upon the owner of the horse); or if not so, it may bring in heaps of gold.

¹ *Ibid*, p. 315.

2. વાકર મુત્રો *Vanker mutro*, (lit. passing the stream of urine in a curved line) is a horse with a mark over the generative organ.

3. ધાંકણીઓ *Dhankanio*, i.e., one with a cover. Such a horse has a cluster of hair of two different colours. The black hair has a cluster of white upon it which covers it or *vice versa*. A horse with such a mark is inauspicious.

4. બેહરી ફોડ *Beherī fōḍ*, lit. a breaker of water pots. Such a horse has two clusters of hair one over the other, one of which must be larger than the other. If the larger mark is over the smaller, it is called બેહરી ફોડ, because, just as a large heavy pitcher of clay full of water, placed over a similar small one, crushes the lower pitcher, so the mark of a larger cluster of hair standing over a smaller one, indicates crushing misery to the master. But, if the larger cluster is below the smaller one, then there is nothing of inauspiciousness.

A woman with such marks of clusters of hair over her body is called વર ખાર *varkhār*, lit. one who would eat many husbands, i.e., such a woman is likely to have many husbands one after the other. A person marrying such a woman is believed to die early.

5. ગળ કટ્ટ *Galkatoo*, lit. one who cuts a throat. A horse with two separate clusters of hair one near another over the throat is known as *galkatoo*. Such a horse is supposed to bring his master into a difficulty that might cost him his life.

6. આંસુ ધીર *Ansoodhōr*, lit. one shedding tears. Such a horse has a mark near the eyes. The possession of such a horse is supposed to bring such a grief to the owner as might make him shed tears.

The following horses are auspicious :—

1. દેવમંદ *Devmand*. Such a horse has a peculiar mark over his chest.

2. બેહરી ચહડાઠી *Beherī chahaddoo*, lit. one having a number of pots, one over another. The marks of this horse

are the contrary of those of a બેહરી ફાડ, above referred to. In his case the larger cluster of hair is under the smaller one.

3. પંચ કલ્યાણ *Panch kalyāṇ*, lit. five kinds of happiness. Such a horse has whitish marks over the feet and a mark over the forehead. A horse that is પંચ કલ્યાણ overcomes the evil influences of all other bad marks.

Oxen also, are, like horses, auspicious or inauspicious. A Gujarati singer says :—

સોઠી સાંપણીઆ ને બાંડો

પેહેલે ખાય ઘેર ધણી ને પછી ધરનો દાંડો.

i.e., an ox that is *soki*, *saṇpaniō* and *bāndō* at first brings about the death of his master, and then ruins the whole family.

A *soki* ox is one, which has two marks over his neck, close to one another. It is so called from સોખ. i.e., a second wife, taken in marriage notwithstanding that the first wife is living. Just as such two wives bring about quarrels and ruin in the family, these twofold marks indicate ruin.

A *saṇpaniō* (lit. snake-like) ox is one that has a serpent-like mark over his body.

A *bāndō* ox is one whose tail is very short. An ox whose tail does not reach the lower part of his leg (તેડી) is said to be *bāndō*.

A પુથાળો *puṭhālo*, i.e., fat ox is considered to be an auspicious ox.

A Gujarati proverb runs :—

મરદ મુથાળો

ખજ પુથાળો

ગાળી ઉલારી

અધરી કુળારી.

These lines mean, that a good husband is one who can extend his influence and control over others. A good ox is one that is fat and well formed. A good cart is that which slopes a little towards the hind part. A good wife is one that belongs to a good family.

THE VENERATION PAID TO THE
PLANE-TREE IN PERSIA,*
ALLUDED TO BY LONGFELLOW IN THE
FOLLOWING LINES:—

"Bright with the sheen of the dew, each glittering tree of the forest
Flashed like the plane-tree the Persian adorned with mantles
and jewels."

Read on 25th November 1903.

President.—MR. JAMES MACDONALD.

THIS paper† is intended to present a few notes to explain the allusion in the above lines¹, which refer to a very old custom among the Persians, *viz.*, the custom of decorating the plane-tree.

Before entering into the subject proper of our paper, we must note, that as Ousley says, "particular trees have been honoured in all ages, and . . . in all countries"² with veneration. Ousley gives various instances from the Bible, classical writers, Arab writers and the works of travellers in Persia in support of his statements.³

On the subject of the reverence paid to trees, Pliny says:—

"In old time, trees were the very temples of the gods: and according to that ancient manner, the plain and simple peasants of the country, savouring still of antiquity, do at this day consecrate to one god or other, the goodliest and fairest Trees that they can meet withall First and foremost, the ancient ceremony of dedicating this and that kind of Tree to several gods, as proper and peculiar unto them, was

* Vol., VI. No. 8.

† The subject of the paper was studied at the desire, of a Parsee friend, who wanted an explanation of the allusion in Longfellow's poem.

¹ Longfellow's Poetical Works. *Evangeline*, Part the First, II, II. 22—23.

² Ousley's Travels in Persia, Vol. I. P. 360, Appendix No. IX.

³ *Ibid.*, p. 380 *et seq.*

always observed, and continueth yet to this day Moreover, it is received and believed generally, that the Sylvanes and Faunes, yea, and certain goddesses, are appropriate and assigned to woods and forests ; yea, there is attributed unto those places a certain divine power and godhead, there to inhabit."¹

In "The Sacred Tree" by Mrs. J. H. Philpot, an excellent book on the subject, the author says:—

"It is undeniable that the worship of the spirit-inhabited tree has usually, if not always, been linked with, and in many cases overshadowed by other cults."²

She further says:—

"There is little doubt that most if not all races, at some period of their development, have regarded the tree as the home, haunt, or embodiment of a spiritual essence, capable of more or less independent life and activity, and able to detach itself from its material habitat and to appear in human or in animal form. This belief has left innumerable traces in ancient art and literature, has largely shaped the usages and legends of the peasantry, and impressed its influence on the ritual of almost all the primitive religions of mankind. There is, indeed, scarcely a country in the world where the tree has not at one time or another been approached with reverence or with fear, as being closely connected with some spiritual potency."³

Now, why are these trees held in veneration ? There seem to be two reasons for this belief.

1. Firstly, such trees are very old trees, some, of hundreds of years' standing, and they are believed, as Chardin says, to have been the seats of "holy men of former times," who "had prayed and meditated under their shade."⁴ They are believed

¹ Pliny's Natural History, translated by Holland, Book XII, Ch. 1, p. 357.

² "The Sacred Tree," by Mrs. J. H. Philpot, Preface, p. VII.

³ "The Sacred Tree," p. 1.

⁴ Quesley's Travels, Vol. I, pp. 372.

to have "been miraculously preserved by God so many years, because they had afforded shade and shelter to his faithful servants."¹ Then, as such miraculous trees, they are believed to possess the power of curing various diseases. Some of these trees may have been associated with the events of some of their great men.

2. Again, it seems, that some coincidence or accident attaches to a tree, a sacred importance. A particular person may pray and take a vow under a certain tree for some particular object of his desire. That desire may be fulfilled and he thenceforward holds that tree dear and sacred. Others carry on that idea and the tree becomes a sacred tree with many others. Ousley gives an anecdote which he had heard and which confirms this view. The story runs thus :—

"A merchant, lately married to a beautiful girl, but who had not yet given him reason to expect the blessing of an heir, was travelling with her; and finding a pleasant spot, halted there awhile; the sun's excessive heat induced him to seek shelter; he perceived, at a little distance from the road, some ancient walls among which grew a shady and handsome tree. To this he retired with his young wife, leaving the mules or horses in a servant's care. The tree, from its situation, had, until that time, escaped the notice of most passengers, and did not exhibit on its branches even one votive offering; but the merchant, whose fondest wish was to obtain a son, fastened on it a shred torn from his clothes, and the united vows of himself and his fair companion, were crowned with success before the expiration of a year. This circumstance being known, (although some would, perhaps, think the event possible without any preternatural agency) was ascribed to the tree's efficacious influence; and within another year the branches were covered with several hundred rags, by as many votaries; not all, however, acting from the same motive."²

¹ *Ibid* p. 373.

² Ousley's Travels, Vol. I, pp. 384-85.

Thus, we see, that, vows taken under a tree, if successful, mark the tree with sanctity. The success of the vows makes the tree, at first, dear to the party, and then, what is very dear is held sacred. Hence the sanctity.

It is not rare to find, even here in Bombay, that a happy coincidence in a particular spot or house makes the spot or house dear and well nigh sacred. પનોદુ ઘર, પનોતો ધોડો, પનોદુ ફરજદ, an auspicious house, an auspicious horse, an auspicious child, are phrases, which, one comes across often. If a man gets rich after removing to a new house, or after purchasing a new horse, the house or the horse is held dear and well nigh sacred by him. In the same way, a particular child, out of many, after whose birth the father prospers or succeeds in life, is held as the dearest child, whose birth was believed to bring good fortune in the family.

Coming to the subject proper of our paper, we find that the custom of venerating the plane-tree has come down to us from very old times. After his general views on the subject of the veneration in which trees are held generally, Pliny says of the plane-tree :—

“ But who would not marvel rather at this, that our people here should go into far countries, and fetch a Tree from thence, even out of another world, only for the shade that it gives? . . . And what tree should that be but the very Plane? brought first over the Ionian sea into the island Diomedea, for to beautify the tomb of *Diomedes*. From thence translated into Sicily, and so bestowed at length upon Italy, and there planted, as a most singular, rare and special tree. But now is it carried as far as Terwin and Tournay in France, where it is counted an appearance to the very soil that payeth tribute; insomuch, as people that will but walk and refresh themselves under the shadow of it, must pay a custom therefore unto the people of Rome. . . . I find in writers that there were other besides in Italy, and, namely, about Adria, as also in Spain. And all this happened about the time tha

Rome was sacked by the Gauls. But afterwards they came to be so highly esteemed, that for to make them grow the better, men would be at the cost to water them with wine."¹

Pliny gives several instances of large plane-trees in Italy, in the hollow trunks of which, kings and emperors had made, banqueting places. We thus learn from Pliny, that it is from very old times, that the plane-tree has been highly esteemed and held very dear and well nigh sacred in Italy and the western countries. Not only that, but we learn that the plane-tree was taken to Europe from the East, through Ionia, which came into frequent contact with the Easterns, especially the Persians.

Coming to the particular country of Persia, to which a reference is made in the lines of Longfellow, quoted at the commencement of this paper, we find that, the plane-tree is known in Persia as *Chindr*. Mon. L. Langlès, the editor of an edition of the travels of the French traveller Chardin (1643 to 1713),² says on the authority of Pietro della Valle, an Italian traveller of Persia (1622), that the Persians name the plane-trees *Tchendr*. He says that some of these trees at Tehran are so large that the circumference of their trunk cannot be enclosed by the hands of two or three persons together. The number of these trees in Tehran was so large that he called the city of Tehran the "City of Plane-trees" just as he had called Constantinople the "City of Cypresses."³

Ousley,⁴ in his Travels in Persia (Vol. I, Appendix No. 9), gives several instances of the plane-tree being held in veneration by the modern Persians, who are Mahommedans by religion. Two of the instances are referred to by Chardin. Chardin says that he saw "a large and ancient Plane, all bristling with nails and points and hung with rags, as votive

¹ Pliny's Natural History, translated by Holland, Book XII., Ch. I., pp. 357-58.

² Voyage en Perse. Nouvelle édition par L. Langlès. Vol. I., Preface, pp. XI-XVI.

³ *Ibid.*, Vol. VIII., p. 167.

⁴ Travels in Persia, Vol. 1, pp. 372-373.

offerings from *Dervishes*, who, like monks of the Latin Church, were professed mendicants, and came under this tree to perform their devotions.”¹

Chardin, according to Ousley, refers to another plane-tree, one thousand years old. He says of this tree that it was venerated as a *Darakht-i-fâzel*, *i.e.*, an excellent tree.

Professor Darmesteter, in his “*Haurvatât et Ameretât*,” dwells at some length on the subject of this *Darakht-i-fâzel*, and says that this modern epithet is, as it were, a translation of *Urvava vangheus*. He thinks that the modern Mahomedans have, as it were, inherited their notions of holding trees in veneration from the ancient Persians, the Zoroastrians, who were the original occupiers of the soil.

Chardin refers to a third plane-tree also. He says that all these trees are known among the Mahomedans as درخت فاضل *Darakht-i-fâzel*, *i.e.*, excellent trees.

According to Ousley, Father Angelo, a missionary, who lived for many years in Persia, says:—

“Certain *Chenâr-trees* may be seen in *Irân* which the people superstitiously respect, as representatives or supplying the place of *Imâms* and *Pîrs* or holy heads of the church, and pious elders.”²

Now it is not the plane-trees alone, that are held in veneration by the Mahomedans in Persia. Ousley and others give instances of other various trees that are held in veneration. It is not the plane-tree alone that is known as *Darakht-i-fâzel*, *i.e.*, the excellent tree or the tree of cure. Other various trees are also known by that name. Again, it is not all plane-trees that are known as *Darakht-i-fâzel*. There are only some special plane-trees and some special trees of other species that are known by that name.

Coming to the books of the ancient Persians, we find, that the plane-tree was known among the ancient Irânians as *Chinâr*

¹ *Ibid.*

Ousley's Travels, Vol. I, p. 374, n. 62.

چنار or Sinâr . منار In the Pahlavi Bundelesh it is called Chinâr ¹ There, it is said to be of the same species of tree, as *sarv*, i.e., cypress, *saphid-dâr*, i.e., the white poplar and the *shamshidâr*, i.e., the box-tree. It is a tree of the genus *platanus* and is said to be derived from a Greek root *platus* broad, because its leaves are broad and its form generally spread outwards. I do not find any other reference to the Chinâr in other Parsee books.

In Herodotus, we find references to this tree in connection with the kings of the ancient Persian Achaemenian dynasty. These references to the plane-tree in Herodotus, show that it was held in some estimation by the Achaemenian kings.

Firstly, we read in the description of the march of Xerxes (Bk. VII. Ch. 31): "Xerxes, who chose this way, found here a plane-tree so beautiful that he presented it with golden ornaments and put it under the care of one of his Immortals."

We find in another place a statement that one Pythius, a very rich man, presented to Darius, the father of Xerxes, a golden plane-tree (Bk. VII., Ch. 27).

Rawlinson refers to the authority of Antiochus the Arcadian, who says that "it was so small that it would scarcely shade a grasshopper." It was kept long in the citadel of Susa, and "was finally carried off from" there "by Antigonus (B. C. 316), when he fought against Eumenes."²

It appears that the plane-tree was held in estimation by several nations besides the Persians. According to Mrs. Philpot "in Armenia, the fire-priests were wont to interpret the will of the God from the movements observed in the branches of the holy plane-tree at Armavira."³

¹ Chap. XXVII. 6 S. B. E. Vol. V., West, p. 101. *Vide my Bundelesh*, p. 123. Justi's text p. 64, l. 9.

² Rawlinson's Herodotus, Vol. IV. (1860) p. 30.

³ The Sacred Tree, p. 99.

Again, according to Mrs. Philpot, "The heroic decendant of Pelops ¹ regarded the plane-tree as especially sacred to them and bound with their fortunes." ²

Now, can we account in any way, why the plane-tree was held in veneration by the Achemenians like Xerxes and Darius? We cannot account for it in a particular way. But we know, that according to the Bundelesh, there were several flowers and plants sacred to several *Yazatas* or angels. So, the plane-tree also, though not sacred to one of the *Yazatas*, may be sacred from some particular associations. We know from the Bundelesh, that it was believed to be of the same species as *sarv* or cypress. Now we know that the cypress had been held sacred for its supposed connection with the name of Zoroaster. The *sarv* of Kashmar is well known to us as a tree brought by Zoroaster and planted by king Gushtâsp. So, perhaps, being of the same species, the plane-tree also was held in some veneration.

¹ The hero of Greek mythology who gave his name to Peloponessus.

² "The Sacred Tree" p. 86.

A FEW NOTES ON THE TODÂS OF THE NILGIRIS.*

Read on 24th February 1904.

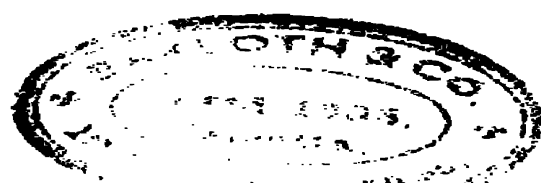
President—MR. JAMES MACDONALD.

THE paper which I am going to submit to-day, is the third of its kind, read by me before this Society. It is prepared on the line of the ethnographical questions prepared by Mr. H. H. Risley, at the direction of the Government of India, and circulated by our Society among the district officers, in 1894. My first paper was on the Dhangars and Dhâvars of Mahableshwar,¹ and the second, on the Thâkurs of Matheran.² I must say in the very beginning, that this paper does not claim to be the result of any long and elaborate inquiries. I had the pleasure of a short visit to Ootacamund last Christmas. During that short visit, I took special care to visit the clusters of huts or villages,—if these clusters can be called villages—of the Todâs. I could see only two villages. One was that near the Marlimand Lake. I had visited this village on the morning of 28th December, in company with my kind host Lt.-Col. D. B. Spencer, I.M.S. This visit was a very short one, and was taken at a time when all the men of the village had left their huts for their outdoor work. The second village that I visited, was that on the top of the hill near the Public Gardens. It had five huts, besides the one known as the hut for religious purposes. My visit to this village on the morning of 29th December was very long. It lasted for about two

* Journal Vol. VII, No. 1 pp. 68-82.

¹ Read on 28th November 1894. *Vide* Journal of the Anthropological Society of Bombay, Vol. III, No. 8, p. 471.

² Read on 30th January 1901. *Vide* Journal of the Anthropological Society of Bombay, Vol. No. 8, p. 458.





hours, during which I had the pleasure of having the assistance of a Parsee gentleman, a resident of the place, who kindly acted as an interpreter.

My informant in this village, which the villagers called Manjekalmand, was one Potal, the son of Keniâvan, the son of Ânmand (reported to have died at the age of 100), the son of Kotêri. My visit to the village¹ collected round me and my informant six persons of both sex. So, my information, though received from the lips of one informant, was the information, as it were, of more than one, because when Potal did not answer my questions properly or clearly, others around him modified or corrected his answers. I had adopted the same way of collecting information in the case of the tribes at Mahableshtar and Matheran. My informant was aged 28, and his father, Keniâvan, who was standing before me at the time of my inquiries, was 56. Potal had a wife, named Sindevi, and a small child.

I must say, that this paper, though prepared in the line of my former papers on some of the tribes of Mahableshtar and Matheran, is not complete, as far as Mr. Risley's set of questions are concerned, because, unfortunately, I had forgotten this time to take the set of questions with me. Again, my visit of the hills was a very short one. For a fuller description of the tribe, I would refer my readers to other more elaborate attempts by several visitors of the hills. Among these I would recommend my readers to read especially—(1) "An Account of the Tribes on the Neilgherries" by Dr. J. Short (1868); (2) An article in the Madras Journal of Literature and Science (1847, Vol. XIV), entitled "The Antiquities of the Neilgherry Hills, including an Inquiry into the Descent of the Thantawars or Todâs" by Captain Congreve; (3) "Goa, and the Blue Mountains" by Richard

¹ For the view of a Todda village, *vide* "Narrative of a Journey to the Falls of the Caverry with an Historical and Descriptive Account of the Neilgherry Hills" by L. J. Jervis (1834), p. 33.

F. Burton (1851)¹ I beg to submit my paper, as simply that of a few notes of a flying visit by one, taking some interest in the tribes from an anthropological point of view, and making his inquiries in the line of Mr. Risley's questions, as far as he remembered them, having followed them in his previous inquiries about other tribes. In this iconoclastic age, every thing changes so rapidly. Even the tribes in the remotest corners of Indian mountains are expected to come into some contact with Western civilization and Western ideas. So, my few notes may serve and help a student to compare notes in some points, with the remarks of previous writers, who wrote about thirty to fifty years ago.

My informant lived with his family in a small hut, about $9 \times 7\frac{1}{2}$ feet. At the other end, another hut was attached to it, with an entrance from the other side. In fact, it was a joint hut, wherein two families lived. So if we take it as one hut, its length was 15 feet. Like most of the Todâ huts,

¹ (The following papers in the Journal of the Bombay Branch of the Royal Asiatic Society may be read with advantage, as they treat of the Todâs, and of the so-called Scythic cairns, &c., supposed to have belonged to them.

- (1). "Remarks on the Origin and Languages of the Aborigines of the Nilgiris, suggested by the papers of Captain Congreve and the Rev. W. Taylor on the supposed Celto-Scythic antiquities in the south of India (published in the Madras Journal of Literature and Science, Nos. 32 and 33 of 1847)." By the Rev. B. Schmid (Journal, B. B. R. A. S., Vol. III, pp. 50 to 53).
- (2). "Ancient remains at the village of Jiwaji near Ferozabad on the Bhima." By Captain Meadows Taylor (Journal, B. B. R. A. S., Vol. III, No. XIV, p. 179).
- (3). "A collection of words from the language of the Todâs, the chief tribe in the Nilgiri Hills." By Rev. Dr. H. Stevenson (Journal, B. B. R. A. S., I. Art. III, p. 155).
- (4). "A letter by Captain Taylor to Mr. C. J. Erskine on "The Druidical or Scytho-Druidical remains in the Sholapoor Districts." (Journal, B. B. R. A. S., IV, pp. 144 to 146).
- (5). "Notices of Cromlechs, Cairns and other ancient Scytho-Druidical remains in the Principality of Sorapur." By Captain Meadows Taylor (Journal, B. B. R. A. S., IV, p. 380.)
- (6). "A letter on Scythian tombs near Gulburgah." By Mr. R. M. Brereton. (Journal, B. B. R. A. S., VIII, Abstract of Proceedings, p. CLIII—IV.)

it had an oval form of the roof, similar to the roofed tops of bullock carts of most of the villages of Gujarât. The great peculiarity of the Todâ huts, which strikes us at once, and which even surprises us, is the extreme smallness of their entrance, which may rather be called an aperture than a door. The entrance to the hut of Potal was about $2\frac{1}{2}$ feet in height and $2\frac{1}{2}$ feet in breadth. This door, or, to speak more correctly, this aperture of the entrance was just on the ground, and, owing to the smallness of its size, one had to enter it on his hands and feet. A small platform of earth-work which serves as the bedstead of the family, is on one side. It occupies a little more than one-third of the total space of the hut. The remaining space is occupied by a fire-place and some household articles of the most simple kind. These consist of small boxes of rough canework. Out of the three houses that I entered, I saw into one only a small partly-broken crockery cup.

The Todâs have two divisions among them: (1) the Tertal, and (2) the Târtal. The Todâs of the village, which I saw near the Marlimand Lake, are Tertals, and those of the Manjekalmand village, where I collected most of my information, are Târtals. It is not known, when this division took place. They do not intermarry, but eat with each other. They do not eat from the same pot. Even those of the same subdivision generally eat from separate pots, but a father and son can eat from the same pot. Males and females eat separately. There are no distinguishing marks of distinction between the Tertals and the Târtals, but they have separate villages. The Târtals have about 70 *mands* or villages, and the Tertals about 50.

There is hardly a tribe in India, about whose origin and rise there has been so much of speculation and variety of theories, as that for the Todâs of the Nilgiris or the Blue Mountains. These speculations and theories are not of recent date. They were in the air about half a century ago, and are

so even now, though not to such an extent, because, as the proverb goes, "familiarity breeds contempt," and the visitors to the hills get a little indifferent about these people, and because the tribe is naturally undergoing many changes as the result of its greater and greater contact with civilized people. We find an interesting list of such speculations about their origin in Lieutenant Burton's "Goa, and the Blue Mountains," written about half a century ago (1851). He says:—

"As the Todâ race is, in every way, the most remarkable of the Neilgherry inhabitants, so it has been its fate to be the most remarked. Abundant observation has been showered upon it; from observation sprang theories, theories grew into systems. The earliest observer, remarking the Roman noses, fine eyes, and stalwart frames of the savages, drew their origin from Italy. . . . Another gentleman argued from their high Arab features, that they are probably immigrants from the Shatel Arab, Captain Harkness discovered that they were aborigines. Captain Congreve determined to prove that the Todâs are the remnants of the Celto-Scythian race, which *selon lui*, inhabited the plains, and were driven up to the hills before the invading Hindoo; The metaphysical German traced in the irreverent traditions¹ of the barbarians concerning the Deity, a metaphorical allusion to the creature's rebellion against his Creator; the enthusiastic Freemason warped their savage mystifications into a semblance of his pet mysteries.² And the

¹ "In many parts of the Neilgherries there is a large species of solitary bee which the Todâs declared incurred the displeasure of the Great Spirit by stinging him, and was therefore condemned to eternal separation from its kind. But as huge combs and excellent honey abound on these hills, their savage inhabitants of course superstitionize upon the subject of the bees. The Creator, they say, desirous of knowing how honey is made, caught the animal, and she proving obstinate and refractory, confined her by means of a string tied round the middle; hence her peculiar shape!"

² That the Todâs of yore had perhaps some mystic rites of their own appears from the fact that Tipoo Sultan suspected them of being magicians and sent his troops to invade their districts. (Burton, p. 351.)

grammar-composing Anglo-Indian discovered unknown niceties in their language.”¹ In this list of theories, Burton has omitted one which considers the Todâs “a portion of the last Hebrew tribe.” Having described, a little facetiously, the different theories about the Todâs, advanced by several writers before his time, Burton adds the following theory of his own:—“The Todâs are merely a remnant of the old Tamulian tribes originally inhabiting the plains and subsequently driven up to the mountains by some event,² respecting which history is silent. Our opinion is built upon the rock of language. It has been proved that the Todâ tongue is an old and obsolete dialect of the Tamul, containing many vocables directly derived from Sanscrit.” (Burton, pp. 342-43).

Out of the different theories, referred to by Lieutenant Burton in the above passage, the theory of Scythic origin, started by Captain H. Congreve in his very learned and elaborate

¹ “Goa, and the Blue Mountains or Six Months of Sick leave” by Richard F. Burton (1851), pp. 339-342.

² Some think that this event was “the victory of Brahmanism over Buddhism.” According to Burton, “This Buddhistic theory rests upon the slender foundation that the Todâs call Wednesday Buddh-aum (Buddha’s day.)” This error seems to have arisen from a similarity of names, because we know that Budhwâr, बुधवार, the Indian word for Wednesday, is derived from (Budh), बुध *i. e.*, the planet Mercury, as all the other names of the week-days like (शनि) Sôni, (मंगल) Mangal, &c., have come from the names of the heavenly bodies. Lieut. Burton sees the name of Buddha, the Indian reformer, in Wednesday, the English word for Indian (बुधवार) Budhwâr. He says, “But the celebrated Eastern reformer’s name has extended as far as the good old island in the West. It became Fo-e and Ka-ka (Shakya) in China; But in Cochin China, Pout in Siam, Pott or Potl in Thibet; perhaps the Wadd of Pagan Arabia, Totl in Egypt, Woden in Scandinavia; and thus reaching our remote shores, left traces in Wednesday” * (*i. e.*, the day of Woden, the highest God of the Germans and the Scandinavians). Whatever may be the case with the origin of the English word Wednesday, there is no doubt that its Indian equivalent (बुधवार) Budhwar does not come from Buddha, the Indian reformer, but comes from Budh, *i. e.*, the planet Mercury.

* Burton, p. 343, note.

article in the *Madras Journal*¹, entitled "The Antiquities of the Neilgherry Hills, including an Inquiry into the Descent of the Dhantawars or Todâs," deserves some notice. Captain Congreve says :—

"Wholly differing in religion, character, usages, appearance, language, in short, in every respect from the Hindoos around them, they are regarded by the Bergers of the Hills with a mixture of admiration and respect bordering on veneration ; at the same time they excite in us a degree of curiosity and surprise providing us to wonder whence they came, as well as to which of the great families of the human race their ancestors belonged.

"History informs us that irruptions of the ancient Scythians frequently took place upon the country of the south of Asia, in the course of which they penetrated as far as India.

"It is possible that a remnant of one of the Scythian tribes, driven from place to place by the hostility of the inhabitants of the country they invaded, at length found shelter and tranquility in the mountain fastnesses of the Neilgherries."

Captain Congreve assigns the following reasons for considering the Todâs to be of Scythian origin:—

1. The identity in the religions of the respective people, viz., Thantawars (Todâs) and Scythians.
2. The physiological position of the Thantawars in the great family of the human race is the same as that of the Scythians.
3. The pastoral mode of life of the Thantawars and their migrations from place to place, driving before them herds of the buffaloes, as the Scythians, under similar circumstances did their horses.
4. The food of the Thantawars, which consisted originally of milk and butter, was that of the Scythians.

¹ The Madras Journal of Literature and Science, Vol. XIV. (1847), pp. 27-146.

5. Their architecture,¹ religious, military and domestic is the same; the yards of the houses of the Thantawars, their temples, their sacred enclosures, their places for cattle are circular as those of the Celts, and indeed of most ancient people whose divinity was Sun, Light, Fire, Apollo, Mithra, etc., or the same power under any other appellation.

6. Their marriage customs and funeral rites are nearly identical.

7. Their ornaments and dress closely approximate.

8. Their customs are generally similar.

9. The authority, of Sir William Jones, that the ancient Scythians did people a mountainous district of India.

10. History mentions that India has been invaded by Scythian hordes from the remotest times.

11. Their utter separation in every respect from the races around them.

In this connection, Congreve draws special attention to the fact that "the Parthians, governed for a time by the celebrated Arsacidæ, and whose territories laid between Media and India were a Celtic tribe." He says that "the proximity of a people of Celtic origin to the Indian Peninsula lends much countenance to my views."

As a flying visitor of the hills, I cannot claim to give an opinion on the vexed question of the origin of this very attractive and interesting tribe. From Congreve's statement to the effect, that the Todâs may be an offshoot of the Parthian Celts, and from the similarity of some customs, though few and far between, with Iranian customs, a Parsee may be

¹ As regards this point Captain Congreve dwells at some length upon the similarity of the rings of stone found in Toda Tumuli and Cairns in the Nelliherries and those of the Britons or Celtic Scythians and of the Danes or Scandinavian Scythians found in Great Britain. He specially refers to the monuments in Denbighshire, Montgomeryshire, Cornwall and Oxford referred to by Camden in his *Brittania*. He then refers to the contents of the monuments of both these tribes and points to their similarity. For example in both were found sacred bells and knives.

tempted to claim the Todâs as his own, *i.e.*, as an offshoot of the Iranian Parthians, but one cannot say anything authoritatively on the subject. But, from what I saw of them, their peculiar physiognomy, their well-formed, well-proportioned features, the looks of their women, and from what I learnt—however little it was—of some of their customs and habits, I am led to say that they are not, as asserted by Burton, “a remnant of the old Tamulian tribe originally inhabiting the plains.” To me they undoubtedly appeared to belong to a foreign stock.

We have said above, that among the various theories hitherto speculated upon, about the origin, of the Todâs, one was, that the tribe was, as it were, a Masonic body. According to Lieutenant Richard Burton, it is ‘the fact of their temple-hut being always at a little distance from the ordinary huts of the village, and some in the depth of woods, that has led to that speculation. He says: “Others declare that it (*i. e.*, Lactarium or dairy of the Todâs, which is always held in veneration as a temple by the Todâs) is a Masonic Lodge, the strong ground for such opinion being, that females are never allowed to enter it, and that sundry mystic symbols, such as circles, squares, and others of the same kind, are roughly cut into the side-wall where the monolith stands.” Burton adds in a foot-note: “A brother mason informs us,” that ‘the Todâs use a sign of recognition similar to ours, and they have discovered that Europeans have an institution corresponding with their own.’ Hence, he remarks, ‘A Todâ initiated will bow to a gentleman, never to a lady.’”

In the two villages of the Todâs, which I visited, I tried my best to enter into the temple-hut, but was neither allowed to go in, nor to have a look into it from near. In the case of the temple-hut at the Todâ village on the top of the hill near the Public Gardens, it is surrounded by a compound wall of rough stones, and I was not allowed to enter even into the

¹ Burton, pp. 348-349.

compound. The Census Officers had, during the last census, put their house numbers not on the wall of the hut, but on the compound wall, and that was pointed out to me as showing, that not even the *Sircar* had any access to it. It is only when the hut is being repaired and the gold-gilt idol or stone removed to another hut that outsiders may have an access to it. With reference to the monolith stands and circles, etc., referred to above, Burton says: "We entered several of these huts when in a half-ruinous state, but were not fortunate or imaginative enough to find either stone or symbols. The former might have been removed, the latter could not; so we must believe that many of our wonder-living compatriots have been deceived by the artistic attempts made in by some tasteful savage, to decorate his dairy in an unusual style of splendour."

The features of the women are well formed and symmetrical. Among the different castes and tribes of India, that I have come across—I speak of the poor classes among them, and not of the rich—I have come across none whose women are so particular about arranging their hair. They are always well combed and divided in two orderly directions in the form of what we Parsees call (*सॅन्तो*) *sento*. Their faces are long and look pretty and comely. They talk very freely with us through interpreters and seem to be very sociable.

The males carry beards. They get the beard and the head shaved off on the death of their near male relations. They do not do so on the death of any female relative, however close the relationship may be. The death of a father, or elder brother, or uncle, is an occasion when they shave off their beard and head as a sign of mourning. The women adopt no such similar symbol of mourning. The males are well formed and robust.

It is the physiognomy of the Todâs that attracts the attention of travellers. What Dr. Shortt said in 1868, is felt and seen even now. "In physique, the Todâs are by far

the most prepossessing as a tribe, and it is this superiority in personal appearance, . . . peculiar mode of wearing their hair, their bold and self-possessed deportment, . . . that have at all times attracted for them the greatest share of attention and interest. . . . The Todâs are tall in stature, well-proportioned, and in features partake of the Caucasian type. . . . The women of this tribe are generally tall and stalwart; good-looking both in features and person, with a smooth, clear and delicate skin; fresh and rather fair in complexion. . . . The hair is of a lighter color than in the male, parted in the centre, and carefully combed around and thrown behind the ears, and left hanging free over the shoulders and back, in a mass of flowing curls in some, and in others, wavy.”¹

I beg to submit for the inspection of members a few photographs of Todâ men and women and of their huts.

They live on vegetable diet and abstain from meat, fowl or fish. They drink liquors. They eat *kachhi* from other castes as the Burgâs, but not *pakki*, i.e., food cooked by others. If one of the Burgâs, who form another tribe in the Neilgherries were to cook for them in altogether new utensils, they would eat such cooked food. They do not make such an exception in the case of any other tribe. They smoke and eat tobacco. They smoke a cigarette smoked by a person of their own caste, but not that smoked by a person of another caste. Among their own tribesmen, they would smoke the *biddi* half-smoked by an elder or superior person, but not that by a younger or inferior person.

On the religion of the Todâs, Burton says: “ The religion of the Todâ is still *sub judice*, the general opinion being that they are imperfect Monotheists, who respect, but do not adore, the sun and fire that warm them, the rocks and hills over which they roam, and the trees and spots which they connect

¹ Dr. Shortt's ‘ Account of the Tribes of the Neilgherries,’ pp. 4-5.

with their various superstitions.”¹ My inquiries on the subject led to the following information.

They know their God by the name of Hendeve or Hirdeva, which Dr. Shortt translates by the word “bell-God.” Each *mand* or village has a separate hut which serves as a temple. It is apart, at a short distance, from the other huts. The temple has no images or stones but has a golden, or rather gold-gilt, idol. A lamp is burnt in the temple-hut on sacrificial occasions. They call the temple *palth*. It is only the tribe priest, known as *palgar*², that can live in the temple. No others, not even the ordinary Todâs, are allowed to enter into the temple-hut, which is generally in the midst of a compound enclosed by a kutch wall of stones. They do not permit us even into the compounds.

The gold-gilt idol in the temple, they say, is there from very old times. When the temple-hut is repaired, it is removed to another hut, and it is then only, that the tribesmen have an opportunity to look at it. The priest is supplied by the tribesmen with rice for his maintenance.

The women are not even allowed to approach the compound of the temple-hut. They offer their worship from a great distance. At a short distance from the temple-hut, I was shown a small platform of earth-work, as the place, where they offered their young calves of buffaloes as sacrifices. The offering in the temple itself mostly consisted of milk.

Captain Congreve, who considered the Todâs to be of the Scythic origin, saw the following points of similarity between the religions of these two tribes.

1. “The worship of the deity in groves of the profoundest gloom. .

2. The use of sacred trees and hallowed bunches of leaves, on the part of the Thantawars, compared with the sacred oaks and bunches of mistletoe among the Druids.

¹ Burton, pp. 347-348.

² Dr. Shortt gives the name as *palql*.

3. Sacrifices of female children, now happily abolished.
4. The sacrifice of bulls and calves.
5. The affected inspiration of the priests and their mode of life.
6. The adoration of the sun.
7. The reverence for fire.
8. The funeral rites. The sacrifice of buffaloes compared with the sacrifice of horses amongst the Scythians on similar occasions.
9. Their notion of a future state."

Infant marriages do take place but they are not general. My informant Potal was married when he was fourteen years of age. There was before me a boy, named Nâs, of five years of age, who was married. His wife is named Tes. The age after which they generally marry is twelve. Their marriage festivities last for three days. The bridegroom pays a number of buffaloes, according to his circumstances, to his father-in-law. My informant Potal had paid ten buffaloes to his father-in-law. He had lost two wives and his present wife Sindevi is the third one. Polygamy is permitted when the first wife bears no children. The marriage customs are simple. There is very little of what can be called religious ceremony. As Dr. Shortt points out, the husband takes his wife before her parents and asks their permission for marrying her. "Permission being granted, on the appointed day the girl is led by her parents to the homestead of her future husband, before whom she makes a graceful genuflexion, bowing her head at the same time, and he then places his foot on the fore-part of her forehead." ¹ This custom reminds us of the ancient custom once prevalent in the West, wherein the bridegroom gently whipped his bride, to show, as a symbol, that he had now acquired power and control upon her and that she had to be obedient to him.

¹ Dr. Shortt, p. 11.

Their wealth consists of their cattle, and a person is considered rich or poor according to the number of his cattle, especially buffaloes. Keniâvan, the father of my informant, was the proud possessor of seventy buffaloes, and he was supposed to be a man of pretty good means. The average price of his buffaloes he counted to be Rs. 30. The marriage gifts or dowries also consisted of a number of buffaloes. On his marriage, my informant Potal had to give ten buffaloes to his father-in-law. That means, that Keniâvan had to spend nearly one-eighth of his wealth over the marriage of his only son Potal.

In 1868 Dr. Shortt wrote that: "If there be one feature more than another that has contributed to invest the Todâwar tribe with the great share of interest, or rather curiosity evinced towards them at all times by Europeans, it is their practice of polyandry, which, as long as they have been known, has been maintained, and is still perpetuated, as a social system among them. Their practice is this: all brothers of one family, be they many or few, live in mixed and incestuous co-habitation with one or more wives. If there be four or five brothers, and one of them, being old enough, gets married, his wife claims all the other brothers as her husbands, and as they successively attain manhood, she consorts with them; or if the wife has one or more younger sisters, they in turn, on attaining a marriageable age, become the wives of their sister's husband or husbands, and thus in a family of several brothers, there may be, according to circumstances, only one wife for them all, or many; but, one or more, they all live under one roof, and co-habit promiscuously, just as fancy or taste inclines. Owing, however, to the great scarcity of woman in this tribe, it more frequently happens that a single woman is wife to several husbands, sometimes as many as six. When any one of the brothers or husbands enters the hut, he leaves his wand and mantle at the door, and this sign of his presence within

prevents the intrusion of the others. In keeping with this peculiar marriage system, they adopt a method of affiliation all their own: that is, the first-born child is fathered upon the eldest brother, the next born on the second, and so on throughout the series.”¹

Several other writers on the Todâs say that polyandry is the principal feature of this tribe. But from the information I acquired, I found the custom to have been long since dead. My informant's father, Keniâvan, had six brothers and all of them had separate wives. Keniâvan does not know, of his own knowledge, several brothers marrying one wife. On my asking him, in which village I can find at present a family, wherein one wife had several brothers as her husbands, I was told, they knew of no such village. Perhaps, one may say, that it is the ignorance of the customs of other villages, that made my informant and his co-villagers affirm, that they had not heard of any case of polyandry, but it seems, that it is natural, that the custom should be well nigh dead. This old custom of polyandry seems to have been the result of the custom of female infanticide once prevalent amongst them. Dr. Shortt says: “There is no doubt that, anterior to the reclamation of these Hills and their occupants from their original state of rude; barbarism, female infanticide was practised amongst them, but this hateful crime, it is gratifying to record, has long since become extinct through the active operations of the British Government.”²

Now, it is clear, that the dearth of marriageable girls, which was the result of female infanticide, led to the custom of having one wife for several brothers. The new state of affairs, which put an end to that dearth, has naturally put an end to this custom of polyandry.

It appears from the book of Lieutenant Richard Burton, who wrote in 1851, *i. e.*, about seventeen years before

¹ Dr. Shortt, pp. 8-9.

² Dr. Shortt, p. 9.

Dr. Shortt (1868), that even in his time, polyandry was on the decline. We read in the book that "polyandry practised of yore seems at present on the decline."¹ If that was so in 1851, no wonder that my informant l'otal and his father Keniâvan.(aged fifty-six) told me, that they have seen no case of polyandry in their or adjoining Todâ villages.

Lieutenant Burton attributes the customs of polyandry and infanticide among the Todâs to their rather indolent habits. They liked the light work of dairymen and lived upon the produce of their cattle. They disdained the harder work of agriculture, and so "it is their object to limit the number of the tribe," and to have few months to look for corn.

Another peculiar custom of the Todâs is, as Burton points out, this: "Ladies are not allowed to become mothers in the huts; they are taken to the nearest wood, and a few bushes are heaped up around them, as a protection against rain and wind."² I think this custom is due to the notion common among many Asiatic communities, and we find it among Zoroastrian and Hebrew books also, that ladies in accouchement are considered to be in a state of uncleanness during the first few days after delivery. Now the Todâ huts being too small to allow special arrangements to keep the women apart during this delicate state, they seem to have resorted to the next best plan of having a temporary small hut for them, which can be easily destroyed after the period of accouchement.

The women sing in a nasal tone, which prevents us from catching their words clearly. Their cradle song is of a very primitive order, repeating in a nasal tone, words to the effect—"O child, do not weep and go to sleep."

They burn their dead. At first, they place the corpse in a temporarily built hut, where the women mourn for about

¹ Burton, p. 346 note.

² *Ibid*, p. 347.

three days. On the fourth day they burn the hut together with the corpse. As a part of the funeral ceremony in honour of the dead, they must build at any time, within one year after death, a new hut. They kill before it a buffalo as an offering and then burn the hut.

HAOMA IN THE AVESTA. ¹

Read on 26th October 1904.

President—MR. JAMES MACDONALD.

The word Haoma (𐬵𐬀𐬯𐬭𐬀 = सोम = 𐬎𐬵 = 𐬨𐬀) comes from

The root of this word an old Aryan root **we** = to
and its derivatives.

pound, to squeeze. Hâvana (𐎱𐎠𐎼𐎿), the utensil in which the twigs of the Haoma plant are pounded, Hâvan (𐎱𐎠𐎼), the Gâh or the part of the day at which this plant is pounded, and Hâvanana (𐎱𐎠𐎼𐎿𐎠𐎼𐎿), the priest who pounds it, come from the same root.

In the Avestâ, we come across four Haomas : I.—Haoma, whom we would, for convenience sake, call Haoma the prophet. Chapters 9, 10, and 11 of the Yaçna speak of this Haoma, as well as of the plant Haoma discovered by him. Yaçna LVII. (19 and 20) and Yashts Meher (88-90) and Asbi (5) further allude to this Haoma. II.—Haoma the plant. Chapters 9, 10, and 11 of the Yaçna specially treat of this plant. We have allusions to it in other parts of the Avestâ, III.—Haoma, whom we would, for convenience sake, call Haoma the hero. He is alluded to in the Yaçna (XI, 7) and the Yashts (IX. 17 ; XVII. 37, 38). IV.—Haoma Kharenangha. He is mentioned only once in the whole of the Avestâ (XIII. 116). In the Fravardin Yasht, we have a long list of the departed worthies of old Irân who had done some public

¹ This paper was, as first, read by me, before the Eighth Oriental Congress at Stockholm, in September 1889, at a meeting of the Aryan Section, presided over by the late lamented Professor Max Müller.

* Journal Vol. VII, No. 3, pp. 203-221.

Frâshmi. He is spoken of by this name in the Yashts. The fourth Haoma is, as we have said above, known as Haoma Kharenangha.

Haoma, the prophet, has, besides his appellation of Dûraosha, also that of Frâshmi. The Haoma Frâshmi of the Gosh and Ashi Yashts is quite different from the Haoma Frâshmi of the Yaçna and of the Meher and Shrosh Yashts. This is quite evident from the fact, that the latter lived long before Yima (Jamsheed), while the former lived, as it is said in the Yashts, in the time of the Kaiânian dynasty, and arrested Frangraçyâna, the Afrâsiâb of the Shah-nâmeh. He is the Hôh, of whom Firdousi speaks as an *âhed* (آهه), i. e., a pious man, who had arrested Afrâsiâb to hand him over as a prisoner to the Persian king Kaikhosrû, whose father Siâvakhsh, he had put to death. He is spoken of as a hero on account of his courage and bravery in capturing Afrâsiâb. The reason why these two different Haomas who lived at different times—one in the time of the Peshdâdian dynasty, and the other in that of the Kaiânian—were called Frâshmi, seems to be this, that they both belonged to the same stock of family.

Now, as Haoma, the prophet, had, besides his special designation of Dûraosha, that of Frâshmi, so Haoma, the plant, had, besides its special appellation of Zaîri, also that of Dûraosha and Frâshmi (Yaçna, X, 12; XLII. 5). It was called Zaîri on account of its physical property of having yellow or gold-like colour. The other appellations were due to the fact of its being discovered by Haoma Dûraosha, who was also known as Haoma Frâshmi.

It appears from the Avestâ, that there lived in ancient Irân, **Haoma, the pious man** a pious man named Haoma. He **or prophet.** lived in the early times of the Peshdâdian dynasty, before the time of Vivanghâna विवङ्गह of the Vedas, (the father of Yima (यम) of the Vedas). He

mountains he discovered this plant growing on the mountains, and found it to be nutritious, health-giving, and invigorating. He introduced it to the world as such, but, in order to make it doubly efficacious, he introduced a certain form of ritual which could absorb the mind of the people in holy and religious thoughts. A plant, in itself health-giving and vigorous, when taken under a partial inspiration of divine thoughts, was likely to do a great good to the mind as well as to the body. This brings us to the description of the plant itself as found in the Avesta.

This plant abounds in the mountains and in the mountain valleys.¹ Elbourz is the mountain

Haoma plant

where it is generally plentiful.

Clouds and rain are specially praised as helping its growth. Land is specially spoken of as its nourisher.

It is golden or yellow-coloured, well-formed, efficacious; and health-giving. Unlike other drinks, it does not produce any degenerating effect. Excellent medicinal properties are attributed to it. Dr. Aitchinson, the well-known naturalist, who accompanied the English Afghân Bombay Commission, says that the plant is still used by the people in Afghanistan as a household medicine.³

¹ Yaçna IIâ, X. 3, 4.

² Ibid HA, X. 10.

³ The following are copies of my letter, dated 24th April 1885, to, and of a reply from, Dr. Aitchinson on the subject of its medicinal properties:—

Letter to Dr. Aitchinson.

Now when you are interested in finding out the flora of the Hindukush, a plant that would answer the description of the Saoma plant met with in the Vedas, I hope the following description of the plant in the Avesta books of the Parsees, wherein, it is known by the name of Haoma, will interest you. This description is found in the ninth chapter of the Yaçna, an old Avesta book.

Mountains and mountain valleys are mentioned as places for the luxuriant growth of this plant. In some places, Mount Elbourz (called Hara Bérézaiti in the Avesta) is specially mentioned as its abode. But it must be borne in mind, that the Elbourz, mentioned in the Avesta, was not only the present Mount Elbourz, a peak of the Caucasus, but the name was applied to the whole range of mountains, extending from the Hindukush in the east to the

Having spoken of Haoma, the prophet, who discovered the
The Properties plant in his mountain retreat, and
of Haoma. who introduced its use and its ritual,

conceived in moments of divine inspiration and pious meditation, and having spoken also of the physical and chemical properties of the plant, we will now speak of, what we should term, the religious or spiritual properties attributed

Gaucus in the west. This plant is said to be a plant with branches and sprigs. (The Avesta word for this is 'frasôréga,' in which word 'fra' is a prefix and 'sperega' is the same as English 'sprig'.)

It is described as possessing medicinal qualities. It is very often spoken of as possessing health-giving and healing powers.

As to its colour, it is said to be 'golden-coloured.' The Avesta word for this is 'Zairi-gaona,' by which some orientalists mean 'green-coloured.' But as green is the usual colour of vegetation, I do not think there was any necessity to say so. The writer seems to mean yellow or gold-coloured, in which sense the word is also elsewhere used.

I herein forward to you a few sprigs of the plant, which the Parsa priests now-a-days use in their Yagna ceremonies, as those of the Haoma plant. This plant does not grow in India. It is brought from Persia by Mahomedan traders. It grows in abundance, they say, at Bushire and places adjacent.

Reply of Dr. Aitchinson to my above letter.

The specimens you sent me are the twigs of a species of *Eshedra nit.* order *Gnetaceæ.*

A species grows all over this country—Baluchistan, Afganistan, Cashmere and Western Thibet—which seems to be identified with the species received. The species is here in all this country called *hum* (pronounced as the English word *whom*, also *huma*). In Baluchistan, it, as well as a totally distinct plant *Periploca aphylla*, is called *hum*. It grows equally on exposed hills and valleys one mass of upright twigs, each twig, if you notice, being made up of joints like the joints of the fingers. The bush (from 1 to 2 feet) is golden-coloured, and the twigs are more or less so. This plant has no leaves. It is all twigs and jointed. Amongst the Pathans of the Khyber Pass and all over that country the twigs are with water made into a decoction and employed very largely as a household remedy in sickness, and are considered as possessing health-giving and healing properties. Owing to a general likeness of the stiff rod-like growth, upright and erect of the two plants, in Baluchistan, the natives equally give both the same name.

No one would mistake the jointed and true *hum* for the non-jointed false *Hum periploca*. The latter does not exist here at all. The *Eshedra* here is only employed to mix with snuff, being first of all burnt. The ashes cause the snuff to be more irritating, whether applied as a sternutatory or to the upper gum under the front part of the lip, as is the habit here.

to Haoma, when taken by a pious and religious person, after the proper performance of a ritual, that would draw away the mind of the person from worldly affairs and absorb it in spiritual thoughts and reflections. These properties are described in a rich poetical style and in a tone overflowing with heart-felt admiration and praise.

Haoma prepared and drunk in such a state of pious spiritual inspiration is likely to give wisdom, courage, success, health, increase, and greatness.¹ In such a state the devotee becomes as powerful as an independent monarch, and is able to withstand many dangers coming from ill-disposed persons.² Heaven, health, long life, power to contend against evils, victory against enemies, and fore-warnings against coming dangers from thieves, murderers, and plunderers are the six gifts at the disposal of Haoma when adequately praised and prepared.³ Haoma is specially sought for by young maidens in search of good husbands, by married girls desirous of being mothers, and by students striving after knowledge.⁴ He affords special protection against the jealous, the evil-minded, and the spiteful.⁵ He is a check against the influence of women of loose character, who change their affections as frequently as the wind changes the direction of the clouds.⁶ For all these reasons, Haoma is called Nmâna-paiti, Vis-paiti, Zantu-paiti, and Danghu-paiti, *i.e.*, the Lord of the house, the street, the village, and the country.⁷

But all these above-named good qualities and beneficial effects do not result to everybody and anybody that praises Haoma and prepares and drinks Haoma. They result only to those who possess the following five moral qualities: Good thoughts, good words, good deeds, obedience to God, and right-

¹ Hâ, IX. 17.

² Hâ, IX. 18.

³ Hâ, IX. 19, 21.

⁴ Hâ, IX. 22, 23.

⁵ Hâ, IX. 28.

⁶ Hâ, IX. 32.

⁷ Hâ, IX. 27.

Persians, and that therefore the Haoma ceremony which always accompanied, and does even now accompany, the Barsom ceremony, is very old.

We will now proceed to describe the Haoma ceremony as performed by the Parsee priests. Before doing so, we will enumerate the utensils called the *Ālāt* (آلات) and the other requisites necessary for its performance.

Its requisites—Utensils. The Visparad contains the Avesta names of some of these requisites:—

1. *Khôân* (خوان). It is a large slab of stone standing on four legs and cut out of an ordinary stone or marble. It is also called *Ālât-gâh* (آلات گاه), i.e., the place of the utensils. It is referred to in the Visparad¹ as *Asman* (آسمان), i.e., stone, because it is made of stone. It is on this slab that the mortar and pestle for preparing Haoma juice are placed together with other requisites. Just opposite to this large *Khôân*, at the distance of about four feet, is placed a small *Khôân*, on which stands a censer of fire. It is called in Pahlavi, *Ātash-gâh* (آتاش گاه), i.e., the place for fire.

2. *Hâvanîm* (هوانیم)² It is a mortar in which the Haoma plant is pounded. It appears from the Avesta, that it was made either of stone or metal, (سنگین یا مسین), but nowadays, only metallic mortars are used.

3. *Lâlê*. It is the pestle for pounding the Haoma in the *Hâvanîm*. It is made of metal.

4. *Barsom* (بارسوم). Formerly it was made of the twigs of a particular plant. Now metallic wires are used instead.

¹ XI. 2.

² Visparad, XI. 2.

5. Tashta (𐬔𐬀𐬭𐬀𐬎𐬌). These are the metallic plates, one of which is specially called the *tashta* of Haoma 𐬔𐬀𐬭𐬀𐬎𐬌 𐬀𐬎𐬎𐬀𐬭𐬀𐬎𐬌 *i.e.*, the plate for Haoma.¹ Another of these plates is called Tashta-i-jivâm (𐬔𐬀𐬭𐬀𐬎𐬌𐬵𐬀𐬭𐬀𐬎𐬌² of the Avesta). A third is called Shûrâkhdâr-tashta, *i.e.*, plate having holes. It is a plate through which the juice is pressed (𐬔𐬀𐬭𐬀𐬎𐬌 𐬔𐬀𐬭𐬀𐬎𐬌𐬵𐬀𐬭𐬀𐬎𐬌³,¹ of the Avesta.)

6. Mâh-rûi (𐬙𐬀𐬭𐬀𐬵𐬀𐬭𐬀), *i.e.*, the moon-faced. It consists of two crescent-like stands over which the Barsom is placed.

7. Cups (𐬵𐬀𐬭𐬀𐬎𐬌 fuliân). They are five in number, one of which is specially for the collection of the Haoma juice.

8. A knife (Kâplo) with a metallic handle (𐬕𐬀𐬭𐬀𐬎𐬌). This is used to cut off the ends of the twigs which fasten the wires of the Barsom.

9. A carpet (𐬔𐬀𐬭𐬀𐬎𐬌 𐬔𐬀𐬭𐬀𐬎𐬌). It is for the officiating priest to sit on. Nowadays there is a third khôan for the priest to sit on. It is on this that the Starêta (carpet) is spread.

Organic requisites. Among the organic requisites necessary are :—

1. A twig of the pomegranatae plant (urvarâm) 𐬵𐬀𐬭𐬀𐬎𐬌 𐬔𐬀𐬭𐬀𐬎𐬌
2. A leaf of the date-tree (aiwyaônghana) 𐬔𐬀𐬭𐬀𐬎𐬌 𐬔𐬀𐬭𐬀𐬎𐬌 𐬔𐬀𐬭𐬀𐬎𐬌
used to fasten the Barsom wires.
3. The milk of goat (Gâm Jivyâm) 𐬕𐬀𐬭𐬀𐬎𐬌 𐬕𐬀𐬭𐬀𐬎𐬌

¹ Vend., XIV. 8.

² Vend., XIV. 8.

³ Vend., XIV. 8.

The ceremony of preparing the Haoma juice and drinking
A description of the it consists of four parts :—
Haoma ceremony:

- The first ceremony consists in purifying and cleaning the twigs of the plant before being used. A qualified priest takes a quantity of these twigs and washes and purifies them with water, reciting the following formula:—

i.e., "Pleased be Ahura Mazda. Piety is the best good and happiness. Happiness to him who is pious for the best piety".

After being thus purified with water, it is kept in a metallic box similarly washed and purified for at least thirteen months and thirteen days before being used in the ceremony. The reason, why the twigs of the plant are kept away for some time after purification before being used, is explained in

the house until the period of a full year passes. After the period of one year, pious persons may eat it, if they like, as before."

Now, though the Vendidad enjoins this purification for those Haoma twigs, that have come into actual contact with filth and impurities, the custom, as now observed, to ensure safety and make the matter doubly sure, enjoins the purification of all the Hasma twigs that are intended for use in the religious ceremonies.

Again, though the Vendidad enjoins a period of one year for laying aside the twigs, the present custom enjoins a period of thirteen months and thirteen days.

[illegible]

formula recited above. Then, holding the twig in his

hand, recites the following:—*ḥayim ḥayim ḥayim*

ԶԵՄԱՅԱԿԱՆ ԶԵՆԱՅԱԿԱՆ ԶԵՆԱՅԱԿԱՆ i.e., "I agree
 to be a worshipper of Mazda, a follower of Zoroaster, an oppo-
 nent of the Daevas, and a disciple of the religion of Ahura."

The priest then announces the Gáh, or the time of the day, when he performs the ceremony, and declares, that he says the prayer and performs the ceremony for -*ḡḡḡḡḡḡ ḡḡḡḡḡḡ*

“for the homage, glory,
and praise of our Father who sits upon the throne of heaven.”

juice, reciting the Ashem Vohu formula three times. In the interval, while thus pounding, he rings the Hâvanim, which is made of such a metallic mixture as to give sonorous musical sounds when struck with the metallic pestle on its sides.

He again pounds the Haoma reciting the Yathu Ahu Vairyo formula four times. Then, with the recital of some formulæ, the priest finishes this ceremony of preparing the juice, which he now pours into a metallic cup. He then gets down from his seat, which is taken over by the Zaota, who is his colleague, and who now proceeds to perform the whole of the Yaçna ceremony. The juice is always prepared by one priest and drunk by the other, who is his colleague.

4 The Zaota then recites the Yaçna. He recites the first eight chapters, which mostly treat of invocations in different forms. He then recites chapters 9, 10 and 11 which specially treat of Haoma. These chapters sing the praises of Haoma. The Zaota describes in these chapters, before his colleague, the good qualities of the Haoma juice which lies prepared before him. He describes them in a highly poetical way. This finishes the ceremony.

We will here give an analysis of chapters 9, 10 and 11 of the Yaçna, wherein the Zaota, before drinking the juice which is prepared by the Râthwi, and which lies before him, praises the plant Haoma and its discoverer, and describes their good qualities. The description is given, as we said, in a highly poetical style. At one place, Haoma is addressed in the second person, at another, he is spoken of in the third person. Here and there, quotations are given to give greater force to his eulogistic description.

CHAPTER IX.

1. The Zaota begins his description of Haoma with an account of an interview between Zoroaster and Haoma, the discoverer of the plant. Zoroaster, while purifying the

sacred fire, sees Haoma in his mental vision before him. Zoroaster asks "Who are you?"

2. Haoma gives his name and recommends Zoroaster to prepare the juice of the plant Haoma, as some of his predecessors did.

3—13. In answer to the question of Zoroaster, Haoma gives the names of several illustrious persons who prepared the juice of the plant and performed the Haoma ceremony, and describes the advantages that accrued to them as the result.

14—15. Among these persons, he names Pourushaspa, who as a return for the proper performance of the Haoma ceremony, was blessed with a son, Zoroaster himself. The mention of the name of Zoroaster leads Haoma to say a few words in praise of the prophet.

16. This narration by Haoma of the good qualities of the plant and the meritoriousness of the ceremony convinces Zoroaster about the efficacy of the ceremony, and he begins to praise Haoma.

17—18. Zoroaster continues to praise Haoma, addressing him in the second person.

19—21. As the result of the good, accruing from the performance of the Haoma ceremony, Zoroaster asks six blessings for himself, viz.: (1) Health, (2) long life, (3) power to contend against evils, (4) victory over enemies, (5) forewarning against coming dangers from thieves, murderers, and plunderers, and (6) paradise. The account of the interview between Zoroaster and Haoma ends here.

22—24. The Zaota, who had begun his description of Haoma with an account of an interview between Zoroaster and Haoma, now continues to give his own view of Haoma.

25—27. He now looks to the Haoma juice lying before him, as squeezed and prepared by his colleague, the Râthwi, and addresses in the second person a few words of praise to the Haoma.

28—29. Having praised Haoma, he asks for some blessings upon himself and upon his colleague of the Yazashuagâh.

30—32. He continues to ask a few blessings, not only upon himself and his colleagues, but upon the whole community, upon the public in general.

CHAPTER X.

1. Having asked blessings upon the whole community, he asks a few blessings upon the house where the Haoma ceremony is performed. "May evils be away from the house, and protection and prosperity take their place." While the Zaota recites this, the Râthwi places sandal and fragrant incense over the fire before him.

2. He addresses Haoma in the second person, praises the process of preparing Haoma and its ceremony.

3—4. He praises the causes that help the growth of Haoma, *e.g.*, the rain that waters the plant, the mountains where it grows abundantly, and the mother-earth whercon all vegetation grows.

5. He wishes an abundant and healthy growth to the plant. Râthwi, the colleague of the Zaota, joins him in expressing this wish.

6—8. He again resumes his description of Haoma in the third person, and speaks of the advantages resulting from the proper performance of the Haoma ceremony. He describes Haoma as health-giving.

9. The mention of its health-giving property reminds him to address Haoma again in the second person and ask for health and success to himself.

10—12. He describes the growth of the plant on the Ellbourz mountain and its spread from one hill to another by means of birds, who serve as mediums for its spread by means of its seeds.

13—14. He describes the good mental qualities, which a reasonable use of the juice with the accompanying ritual

imparts to those who make use of it. It makes the mind of a poor Dervish as contented and noble as that of a rich and learned man.

15. He who does not make a *bona fide* good use of Haoma, with proper faith in its utility, finds himself deceived in the long run.

16. The evil-minded never derive the advantages that might accrue from a proper use and a faithful performance of the ceremony. Good thoughts, good words, and good deeds are essential for the proper performance of the ceremony and for the acquisition of its good results. An evil-minded person, who does not possess these, never gets the good result. The Zaota who performs the ceremony, here declares himself to be one possessing such necessary good thoughts, good words, good deeds, etc.

17—18. The Zaota here quotes a statement of Zoroaster in praise of Haoma to give some weight to his description.

19. He asks Haoma to help him, and wishes the spread of Haoma.

20. Here, the Zaota is joined by the Rāthwi, and they pray together. They jointly praise the cattle and the animal creation, which are a source of great happiness to the world.

21. The Zaota and his colleague, speaking of themselves in the plural number, praise the plant Haoma. They invoke the Fravashi, the holy spirit of the prophet Zoroaster, whose statement the Zaota had quoted.

CHAPTER XI.

1—3. The Zaota was speaking of the evil-minded (Chapter X., 16), that no advantage accrued to them, as they did not possess good thoughts, good words, and good deeds. A quotation of Zoroaster had brought in a digression. Now the Zaota reverts to his former topic and continues to say that those who do not perform well the ceremony of Haoma, instead of deriving any good, meet with evil consequences.

Haoma, instead of doing them any good, on the contrary curses them.

4—6. Those who make a bad use of the Draona (the consecrated bread), consecrated in honour of Haoma, are cursed with a bad child.

7. The Zaota then asks his hearers to be particular in the faithful performance of the Haoma ceremony, otherwise they would meet with the same bad consequence as those that overtook the evil-minded Afrâsiâb, who was arrested and made a captive by one Haoma Frashmi (who seems to be a descendant of the Haoma who discovered the plant).

8. He pays his homage to Haoma in the words of Zoroaster.

Here ends the long description of Haoma by the Zaota.

The Drinking of the Haoma. His colleague, the Râthwi, hereupon washes his left hand and makes it *pâv* (pure), and, coming to the Zaota, lifts up from the Khôân the metallic cup which contains the Haoma juice, and takes it round the sacred fire opposite, at the same time placing sandal and frankincense over fire. He then comes back to the Zaota, and holding the cup over the Barsom-dân, says to the Zaota: "May Haoma juice be of twofold, threefold, etc., efficacy to him." Then he hands the juice-cup to the Zaota, who holding it in his hand, looks into it, and addressing again for the last time a few words of praise and invocation to Haoma, finally drinks it. The Zaota does not drink the whole quantity at once, but drinks it in three parts, in the interval of each of which the Râthwi recites an Ashemvohn.

A STORY OF SHIVA AS DESCRIBED IN A PANCHI OR GADDHI SONG, HEARD IN 1899 AT DHARMASÂLÂ.*

Read on 28th June 1905.

President.—MR. S. M. EDWARDES, I.C.S.

I had the pleasure of travelling in the Kāngrā and Kulu valleys in 1899. I had left Bombay on 30th April and returned here on 18th June. Both these valleys have recently drawn the attention of the whole civilized world, for having been the principal scene of the recent earthquakes in Punjab. Dharmasâlâ, which is situated at about ten hours' drive from Dalhousie, was the first place I had visited. It appears that this hill-station has met with a very great disaster. Lord Kitchener's special Earthquake Relief Fund for the army is intended for the families of the brave Gurkhas, who were killed there by the falling *dèbris* of their barracks. This hill is likely to be condemned for ever by the Geological Department. They say that they wait to observe the effect of the coming monsoons, to give their final decision about it. Messrs. Nowrojee and Brother's firm was the only Parsee firm in the whole district of these two valleys. During the absence of its head partner, Mr. Framjee, at the time of the disaster, the business was looked after by his nephew, Mr. Nadir, and this young gentleman is said to have done good service there in saving the lives of many, though himself most depressed at having narrowly saved his life and at seeing his houses, goods and business all ruined in a few minutes. His courage and fortitude were reported to have drawn a word of recognition even from the lips of the Lieutenant-Governor of Punjab. The place of business of this firm at Dharmasâlâ was my headquarters during my travels in the district. From there, at

* Journal Vol. VII., No. 5, pp. 303—19.

first, I travelled *viâ* Kângrâ and Rânitâl to Jawâlâmukhi (*i.e.*, the volcano-mouthed place). I saw this place on the 18th and 19th of May. We have a number of places in India, and some in close vicinity of our City of Bombay, where we see hot springs of water coming out to the surface, thus evincing the volcanic condition of ground, or rather the condition of higher subterranean temperature under the surface. But, if I do not mistake, the Jawâlâmukhi, in the Kângrâ District, is the only place where we see flames of gas emerging from the ground. When fed with *ghœe* or such other greasy substance the flames grow larger.

In my second excursion, I went from Dharmasâlâ to Sultân-pore, the capital of the Kulu District. I went there, *viâ* the beautiful Bubu Pass (or *jôt* as the people there call it) and returned *viâ* Bejourâ.¹

The Kângrâ district and the province of Punjab, wherein it is situated, are full of interest, both from an historical and a mythological point of view. Their past history is interesting to a Parsee, because it is here, in the Punjab, that the ancestors of the present Parsees first came into contact with the ancestors of the modern Hindus, after their, what we may term, pre-historic separation as Irânian and non-Irânian branches of the Aryan stock. The district of the Punjab in its oldest state was the Sapt-Sindhu of the Hindus and the Haft-Hindu of the Parsees. As such, it is specially referred to in that well-known first chapter of the Vendidâd, about the real purport of which various theories are expounded. Laying aside the references to India in the Avesta and in the Pahlavi books, when we come to Mahomedan authors, we come across in the well-known work of Fireshta, a chain of references

¹ The stages *viâ* Bubu Pass are Dâdhâ, Pâlampur, Baijnâth, Dehlâ, Jhatengri, Budwâni, (through Bubu Pass) Karaun, and Sultân-pore, situated on the Beâs. The return stages *viâ* Bejoura (where the beautiful terrace gardens of Colonel Rennick are worth-seeing), Kandî, Kotâlâ, Darang, Ul, Dehlu, Baijnâth, Pâlampur, and Dâdhâ.

which show that, at one time or another, the ancient kings of Persia had a rule over some part of India. Some of these references may be classed under the head of the legendary history of India. Fireshta makes the Indian Krishna a contemporary of Tahmuras. He speaks of a son of this Krishna as Mahârâj, and says of him, that he had a good intercourse with the kings of Persia (*paēvastî bâ pād-shahân-i-Irân tarikê-i-mohbat va dâl mi-dâsh*t). Fireshta traces the connection of India with the Irânian kings from the Peshdâdian times to the Sassanian times. I have treated the subject at some length in my lecture on "Earthquake and the Kângrâ and Kulu Valleys", delivered before the Gujarâti Dnyân Prasârak Society last April.¹

Now, it was while travelling in this picturesque and interesting district, that I heard two stories connected with the name of Shiva—one at Dharmasâlâ on the 22nd of May 1899 and another at Pathânkote on the 4th of May.

Before describing the stories of Shiva as heard by me there, let us see what position is assigned to Shiva in the Hindu religion. Dr. Julius Eggeling, in his article on Brahmanism,² gives an excellent outline of the different phases of Brahmanism, and in that outline assigns to Shiva a particular position in its later growth.

The outline of Dr. Eggeling, shows that there were the following five stages in the outgrowth of the Brahmanic religion, and the stages are arrived at by two processes:—

A. I.—The worship of the grand and striking phenomena of Nature. The phenomena are various. So, the temporary influence of the particular phenomenon to which the worshipper addresses his praises makes him forget for the time being the claims of other phenomena. For example, if it is the rising sun that has attracted his mind, he forgets, for the time being, the powerful influence of wind, or the torrential force of the river, or the grandeur of the mountains, and praises the sun as the highest and best object. Such an out-

¹ Dnyân Prasârak Vishays, Part II. (શાસ્ત્ર પ્રસારક વિષયો ભાગ બીજો) pp. 157-96.

² Encyclopædia Britannica, IV., p. 202.

pouring of praise leads to a monotheistic ring. In these praises, it is not only the physical force that impresses him, but also, and that greatly, the moral and intellectual forces. That is to say, such a Nature-worship had the spiritual element greatly predominant in it. In short, the first stage was Nature-worship with the spiritual element and a monotheistic ring in it.

II.—The second stage was Polytheism. The prominent departments of Nature, or the prominent phenomena of Nature were held by the Vedic bards to be independent of one another. But as they had to be looked to with respect to their relation to Man, they were classified. The triple division resorted to for the purpose was—(1) the gods residing in the sky ; (2) the gods, residing in the air ; and (3) the gods residing on the earth. This then was an attempt at a polytheistic system.

III.—The third stage was that from polytheism to a kind of Monotheism. The above-said three classifications being once made, the sages were naturally led to assign to one in each of the three divisions, the dignity of a chief guardian of his own class. That was a step towards Monotheism.

IV.—The fourth stage was towards Pantheism, *i.e.*, to the comprehension of the Unity of Divine Essence. The Vedic sages said, that the functions of certain gods,—whether at the head of groups or divisions or not,—presented a certain degree of similarity. In other words, they were to a certain degree identical. For example, some of the functions attributed to the Sun would be the same as those assigned to the Dawn ; or, if I were to give familiar instances to my Parsee hearers, some of the functions assigned to Khurshed, who presides over the Sun, would be the same as those assigned to Meher or Mithra, the Angel of Light ; or some of the functions assigned to Vâta, or Wind, would be the same as those assigned to Râm Khâstra. Such a reflection led them to suppose that a certain Divine Essence pervades the whole of Nature.

(B) There was another feature also that led to the same result, i.e., to the Pantheistic conception of the Unity of the Divine Essence pervading everywhere.

The origin and existence of Man and Universe were great problems.

I.—The early bards and thinkers had, as stated above, the first stage, viz., Nature-worship.

II.—In this stage, in their praises of God, they attributed to the various gods highest cosmical functions. That was polytheism.

III.—They latterly began to perceive the inconsistency of assigning the supremacy of these cosmical functions to a number of divine rulers. So, they conceived "an independent" power, endowed with all the attributes of a supreme deity, the creator of the Universe, including the gods of the pantheon. The independent supreme power or deity was known as Prajâ-pati or Vishvakarma. He was a personal creator. That was a step to monotheism.

IV.—But to several minds, this conception of One Personal God was not free from difficulties. They said, as it were, 'Yes, there is a call from above, from whom you call a Personal God, but there is also a response from within, from some inward agent in Man himself. Where is it from?' They said, in reply, that there was, as it were, a spiritual unity in Man himself, in every man, in every living being. If I were to say in Zoroastrian phraseology, they said, there is that Farohar, a spiritual unity in Man himself. The supreme Being had a Farohar, a spiritual unity of the best and first rate type. Man had also that spiritual entity. So they were led to believe, that all these "many individual manifestations" were of one universal principle.

Thus, by this second process also, they came finally to a Pantheistic conception.

In the first three stages, arrived at by the above two processes, the mass of the people on the one hand, and the priestly

or the learned class on the other, were to certain extent on a common ground. By successive stage they arrived to Monotheistic conceptions. But the priestly or the learned class separated here from the mass. In its advance to Pantheistic conceptions that led to the impersonal Brahma, the Universal self-existent soul, it parted company from the mass. The Brahmins (priests) tried to combine the monotheistic and pantheistic conceptions by a compromise which made Prajâ-pati, the personal creator of the world, a manifestation of the impersonal Brahma, the Universal self-existent soul.

Well, all this was good for the learned class who indulged in such metaphysical and theosophic speculations, but the mass of the people did not take to these ideas. To them, Brahma was "an abstract colourless diety." They wanted to have their own old gods, whom they could worship, in some concrete form.

So, in spite of the advance of the Pantheistic conception of religion, the people generally worshipped their own gods, the different parts of the country having their particular favourite gods, even the old aborigines, the Dasyus contributing their own belief in some cases.

V.—We now come to the last stage. The above being the state of affairs, the priestly or the learned class, in order to continue their influence upon the people, began to "recognize and incorporate into their system some of the most popular objects of popular devotion and thereby to establish a kind of Catholic creed for the whole community subject to the Brahamanic law." Vishnu and Shiva or Mâhâdeva (*i. e.*, the great god) were two deities thus incorporated into Brahamanism at this fifth stage.

It appears, that human nature being the same in all ages and in all countries, what happened in India in ancient times happened in the West in later times. It is said that the early successors of Christ, and even Christ himself, had, to a certain extent, to incorporate into their new system, older beliefs of

the people. Ptolemy Sauter or Ptolemy I., when trying to preserve the Unity of State and Religion, thought of founding a new religion for his people of Egypt. To make it acceptable, he had to dwell upon many of the elements of the older religion of the country. Mahomed had to preserve some of the elements of the old Zoroastrian religion in his new religion. Even Zoroaster had to preserve the elements of the old Paouryô-tkaêsha belief.

Having determined the position of Shiva in one of the different stages of the evolution of the Hindu religion, I will now describe the two stories of Shiva which I had heard in the Kangra district. The first was recited to me on 22nd May 1899 at Dharmasâlâ, in a song by a person of the Panchi or Gaddhi tribe residing in that district. It was kindly interpreted to me by my host, Mr. Framjee, of the firm of Messrs Nowrojee & Brother.

I.—Shiva had a fight with a Daitya in which he came out successful. In the fight, the water of all the surrounding rivers and streams had turned into blood. So, Shiva had no water to drink. He went, therefore, to the adjoining country of Himpat¹ (*lit.*, the owner of the snowy country), whose king was one Gajput. He went near his residence, where he saw a girl playing with her dolls. Her name was Gurjâ (गुर्जा). He asked water from her, but being engaged in her play, she refused to give him any water. King Gajput, hearing from the upper part of his residence the conversation between the stranger and his daughter, got angry upon her. He said to his daughter: "You are disgracing the good name of my hospitable country in thus refusing water to a traveller. You are fit to be married to a leper. I name a period of seven days, by the end of which this stranger has the option to marry you." He said to

¹ Another form of Himavat "the personification of the Himâlaya mountains, husband of Menâ or Menakâ, and father of Umâ and Gangâ." Dowson's Classical Dictionary (1879), p. 121.

the traveller: "I give this girl in marriage to you. You must make all preparations to marry her on the seventh day from this date."

The girl, on hearing this, began to weep and went to her maternal uncle, Himânpat, and related to him her coming misfortune, to be married to an unknown poor stranger. On hearing this, the uncle thus stipulated with the stranger (Shiva): "To marry this girl, you must come with 9 lacs of Jogis,¹ 9 lacs of Bairâgis and 9 lacs of Saêna (*i.e.*, troops). All these men must be of the same colour and features. If you will come thus prepared, you will have this girl in marriage." The uncle thought, that by these stipulations he could make the marriage impossible.

The period of seven days was too short for such grand preparations, even for Shiva. So, he made one night equal to six months and one day equal to one year. He then went to his own country, and, at the end of the stipulated period, returned to the country of Gurjâ with the above-mentioned number of men in his *jân* (*i.e.*, the marriage party). On his way, he had to cross a large river, the god of which, Samudhra Râjâ (समुद्र राजा, *i.e.*, the king of the sea), did not give him the way. The river was full of torrents, and so he could not cross it. He beseeched the god to let him cross, but in vain. The Samudhra Râjâ said: "I am 12 *jojan* (जोजन *i.e.*, man height) deep, and 18 *jojan* broad. I do not care for you." Shiva said: "Do not be proud, and give me way." As the Samudhra Râjâ did not give him way, Shiva asked the assistance of one Sûnku² (सुङ्कु), who was a monster. He drank away the water of the Samudhra (*i.e.*, the river). Then the *jân* (*i.e.*, the marriage party) crossed the river. Proceeding farther, Shiva found the road blocked up with snow, over

¹A class of Hindu ascetics.

² Perhaps Sinhikâ, a Râkshasi, whose "habit was to seize the shadow of the object she wished to devour and so drag the prey into her jaws." (Dawson's Classical Dictionary (1879), p. 293.)

which he could not find his way. He, therefore, asked his elephant¹, named Maganā (मगना), to use all his strength to tread over the snow, disperse it, and make the way. The elephant tried his best, but failed. Shiva, therefore, asked the assistance of Bhimdeva² to open the way over the snow. He also failed. Then, he asked the assistance of *mor* or *titar* (a bird of the peacock type.) The bird sat over a line of lofty trees, whose branches were not buried under the snow, and pointed out the track of the road covered over with snow. Shiva, therefore, got a herd of goats and sheep and made them pass over the road so pointed out. The treading of the sheep and the goats caused the snow to melt. The *jñn*, or the marriage party, then passed over the road so formed.

Then, in order to make his followers of one colour and features, as stipulated by Gurjā's uncle, Shiva requested Indra to pour rain of such liquid as would make his followers of one colour and features. That was done.

So the conditions of marriage being fulfilled, the marriage was celebrated. Before presenting himself before Gurjā, Shiva assumed the form of a leper. Gurjā finding these millions of followers of one feature, asked who her would-be husband was. She was told that the one who had the marriage *shelā* (शेला i. e., a kind of rich cloth put on by the bridegroom) was her husband. Finding that the man with the *shelā* was a leper, she began to weep again. The advisers of Shiva then said to him that, perhaps, Gurjā would die of

¹ Shiva's "garment is the skin of a tiger, a deer or an elephant . . . The elephant's skin belonged to an Asura named Gaya, who acquired such power that he would have conquered the gods and would have destroyed the Munis, had they not fled to Benares and taken refuge in a temple of Shiva, who then destroyed the Asura, and, ripping up his body, stripped off the (elephant) hide, which he cast over his shoulders for a cloak." (Williams, as quote by Dowson in his Classical Dictionary (1879), p. 299.)

² "The second of the five Pāndu princes, and mythically son of Vāyu the god of the wind." He was a man of vast size and had great strength . . . By his power of flight, and with the help of Hanumān, he made his way to Kuvera's heaven, high up in the Himalayas." (*Ibid*, p. 50.)

fright and terror at the idea of having to marry a leper. They, therefore, advised him to assume his own features. He did so, and married Gurjâ in the end.

Thus ends the story in the song, and the girl Gurjâ is represented in the end, as singing her happy fortune in having a great personage like Shiva as her husband. She sings :

Dhan, dhan mērê tâlô,
Badrê taknê shâdi hoîyô.

(ધન ધન મેરે તાલેઝી
બદરે તકને શાદી હોઈઝી)

i. e., Happy, happy is my fortune,
That I am married in a high family.

Describing the *jân*, or the marriage procession, she sings:

Agê bitâ merâ samîc chalêrê,
Pichê, pichê, Goreji chalêrê,
Goreji athân jor dê,
Therî bitâ chalêrê.

(અગે ખીતા મેરા સામીઝે ચલેરે

પીછે પીછે ગોરજી ચલે રે

ગોરજી અથાં જોર દે

થેરી ખીતા ચલેરે)

(*i. e.*, આગલ આગલ રસ્તે મારે સ્વામી ઝમીલે વર ચાલે

પછવાડે પછવાડે ગોરજી ચાલે

ગોરજી હાથ જોડી ચાલે

ઝમીન રસ્તે સર્વે ચાલે)

Translation.—My husband walked on the front in the way ;

The Goreji (*i. e.*, the priest) walked behind him ;

The priest walked folding his hands ;

Thus they all walked on the way.

I do not know, if the story which I have heard at Dharma-sâlâ, and which I have here given, is described in any form somewhere else. We find stray allusions in the Purâns to the marriage of Shiva with the daughter (Pârvati or Devi) of the king Himvat, but not the story itself, which seems to have been worked up by some local bard on the fact of the marriage

referred to in the *Purāṇas*. The *Purāṇas* say that this daughter of Himvat was Shiva's first wife, *Sitā*, in her second birth.

The Brahma Vaivarta Puran¹ says: "*Sati* soon obtained another birth in the womb of the wife of Himavan, and Shiva, collecting the ashes and bones from her funeral pile, made a necklace of the bones, and covered his body with the ashes, and thus preserved them as fond memorials of his beloved. Soon was *Sati* born, the daughter of Mena, excelling, in beauty and every virtuous quality, all created beings, and grew up in her mountain home like the young moon, increasing to its full splendour. But she was still a girl when she heard a voice from heaven, saying, 'Perform a severe course of austere devotion, in order to obtain Shiva for a husband, as he cannot otherwise be obtained.' On hearing this, Pârvati, proud of her youth, smiled disdainfully, and thus thought,— 'Will he, who bears the bones and ashes that belonged to me in a former birth, not accept me when he beholds me thus young and lovely? Will he, who, on account of the grief he felt for my having formerly consumed myself, wandered over the world, not accept me for his spouse, when redolent of life? And how can disjunction exist between those who have been predestined from their first being to be husband and wife?' Thus confident in her youth, her loveliness, and numerous attractions, and persuaded that, on the first mention of her name, Shiva would be anxious to espouse her, Pârvati did not seek to gain him by the performance of austere devotion, but night and day gave herself up unweariedly to joyous sport amidst her damsels."

Legendary stories like these seem to have been originally composed for one or another or both of the following two objects:—

1. For illustrating the power or qualifications of a particular god or hero.

¹ Col. Vans Kennedy's "Researches into the Nature and Affinity of Ancient Hindu Mythology" (1831), p. 333.

2. For illustrating or describing some local events.

Now this story of Shiva does not seem to me to have been intended for the first purpose, *viz.*, to glorify Shiva. The story does not bring out in any prominent relief any of the attributes assigned to him as Rudra, under which name, (and not under the name of Shiva,) he is referred to in the Vedas. Nor does the story particularize any of his attributes as described in the Upanishads, the Râmâyana or the Purâns, and as summed up by Dowson.¹ So, I think, the story is intended to describe some local traits or beliefs of the Himâlayan districts, and while so describing them, it is thought advisable to connect them with the honoured and sacred name of Shiva.

The story in its original form seems to have been intended to allude to some physical facts about the district, such as (a) its being covered over with deep snow at times—the very word *him*, *ie.*, snow, in the names of kings such as Himpat and Himânpat points to this fact; (b) its possessing deep and broad rivers, at times impassable for a long period; and (c) the rain-water assuming different colours.² We have another instance of such a story, illustrating the physical facts of the district of Jâlandhar, which is situated near Kângrâ district. I will quote this story as described by Cunningham in his Archæological Survey of India.³

“The rich district of Jâlandhar formerly comprised the whole of the upper Doâbs between the Râvi and the Sutlej. . . . The name is said to have been derived from the famous Dânava Jâlandhara, the son of the Ganges by the Ocean, who is considered the ‘Father of Rivers.’ At his birth the earth trembled and wept, and the three worlds resounded; and Brahma having broken the seal of meditation,

¹ A Classical Dictionary by Dowson (1879,) pp. 296-300.

² It is said, that at times, the rain-water in some parts of Punjaub, passing through flying particles of dust raised by storms, assumes different colours.

³ Vol. V., p. 145.

and having perceived the universe lost in terror, mounted his *hansa*, and reflecting on this prodigy, proceeded to the Sea Then Brahma said—"Why, O Sea! dost thou uselessly produce such loud and fearful sounds?" Ocean replied 'It is not I, O Chief of Gods! but my mighty son who thus roars. When Brahma beheld the wonderful Son of Ocean, he was filled with astonishment; and the child having taken hold of his bread, he was unable to liberate it from his grasp, but Ocean, smiling, approached and loosed it from the hand of his son. Brahma, admiring the strength of the infant, then said,—"From his holding so firmly, let him be named Jālandhara"; and further, with fondness bestowed on him this boon:—"This Jālandhara shall be unconquered by the gods, and shall, through my favour, enjoy the three worlds."¹

I have quoted this passage at length, as it seems to contain a very distinct allusion to the physical fact that the plains of Jālandhar, which form the junction point of the valleys of the Indus and the Ganges, were once covered by the Ocean. . . . As there seems to be no doubt that the Ocean once filled the valleys of both rivers, I think it very probable that the legend of Jālandhar is rather a traditionary remembrance of the curious physical fact than the invention of the Puranic author." Cunningham then proceeds in his story and says: "The invincibility of Jālandhar was derived from the spotless purity of his wife, Vrinda, which was overcome by the fraud of Vishnu in personating her husband. The Titan (Jālandhar) was then conquered by Shiva, who cut off his head; but quickly the head rejoined the trunk, and repeatedly did it regain its wonted place after having been dissevered by Shiva."

Thus, this story, given by Cunningham about the adjoining district of Jālandhar, alludes to the physical fact, that the

¹ Vans Kennedy's *Researches into the Nature and Affinity of Ancient Hindu Mythology*, Appendix, p. 457.

land of Jâlandhar was once covered over by the Ocean. I think that the story heard by me in the Kângrâ Valley also describes some physical fact about the district. In my story also you have the Ocean (Samudra) and the rivers playing their part. The sea (Samudhra) is made to withdraw its waters. Again Shiva plays some part in Jâlandhar's story as in mine. In my story, he personates a leper before Gurja, as in Cunningham's story Vishnu personates before Vrinda, the form of her husband.

There is one further fact in Cunningham's story about Jâlandhar, to which I would like to draw your attention. I think that the allusion in the story to the earth trembling and weeping at the birth of Jâlandhar, to the resounding of the three words and to Brahma perceiving the universe lost in terror, refers to the physical fact of a disaster of an earthquake at the time when the allegorical story was composed. Cunningham explains the physical fact of the Samudra (ocean), &c., but does not refer to this, because perhaps he did not even dream of a disaster like the one that has overtaken the district. I think, that at the time when the story originated, a disaster, similar to that at present or even greater, must have overtaken the country and destroyed a large part of it.

II.—There is another story of Shiva which I heard in the Kângrâ District. It was described to me as a story of Mahâdev, but we know that Mahâdev, *i.e.*, the great god, is another name of Shiva. The story runs thus :—

The father-in-law of Mahâdev once performed the *Yagna* ceremony. He invited all the gods, but not Mahâdev, because, once, when he went before his father-in-law, he did not pay him due respect, under the presumption, that he, being the great god (Mahâdev), need not pay any respect to another, inferior to him in rank, though socially his elder. Sati or Pârbati, the wife of Mahâdev, expressed a desire to go to the *Yagna* with her husband. Mahâdev said: "How can I accom-

pany you, when I am not invited by your father, who has invited all other gods." Pārbati then went alone with the permission of her husband. Her father, who was vexed upon his son-in-law, Mahādev, did not welcome his daughter and paid no countenance to her. She felt this insult, and so threw herself in the fire of the *Yagna*. Her servants at once ran to Mahādev and informed him of what had happened. Mahādev went to the spot, and with his trident lifted up her burning body and went away with it. On the spots where fell the different parts of her burning body, there arose the shrines of different goddesses. Kāngrā, Jawālāji and Anchatpurni are the sacred places in the Kāngrā district where the parts of her burning body had fallen. Her female organ fell near Calcutta at a place called Karu. So, the place is said to have assumed the figure of a female organ, and is believed to be subject to the menses common with women.

Just as in the first story, the local bard seems to have based his song on one or two facts alluded to in the Purāns, here, in the second story, tradition seems to have added local features about the local temples and goddesses to one or two original Purānic references.

The principal fact of Shiva or Mahādev not being invited by his father-in-law is referred to in several Purāns. Vans Kennedy refers to them at some length. The following¹ is a reference to Shiva not paying due respects to his father-in-law.

"At a certain solemn sacrifice performed in heaven, when Daksha entered, all the deities rose and saluted him except Shiva. 'Daksha observing Shiva sitting apart, and, not enduring his want of respect, thus addressed the assembly, his eyes burning with anger : 'Hear, all ye gods, what I now speak, impelled by truth and not by ignorance or hatred. That despiser of fame, who is devoid of shame, a deviator from the

¹ Vide the Vāman Purān as quoted by Vans Kennedy, pp. 291-92,

right path, and a contemner of all virtuous observances, having obtained my consent, took before priests and fire the hand of my daughter, excellent as Savitri, in marriage. But though that monkey-eyed has married my fawn-eyed daughter, yet he rises not to salute me, nor does he address me with proper compliments: and even despising the spotless maiden, treats her as if she were the child of some low-born man; for he wanders about surrounded by ghosts and goblins, inebriated, naked, with dishevelled hair, covered with the ashes of a funeral-pile, ornamented with human skulls and bones and sometimes laughing, sometimes weeping. Nor does aught appertain to him, either good or auspicious, except his name (Shiva); and yet at the desire of Brahma I gave my tender and virtuous daughter to this delighter in inebriated men, this lord of ghosts and demons, whose hardened heart is dead to all affection, and whose soul is formed of naught but darkness." The following are further references to this story in the Purāṇs as given by Kennedy. "It was at the conclusion of this sultry season that Dakṣha made preparations for a great sacrifice, to which he invited all his daughters and sons-in-law, except Shiva and Sati."² The reason assigned for not inviting Shiva, who is here also called Maheshwara, which is another form of Mahādev, is this: "Dakṣha did not invite them, on account of Shiva being a *Kapoli*."³ *Kapoli* means "a religious mendicant who carries a human skull for an alms—dish."⁴

Again, the death of Sati or Parvati is variously described. The Vāman Purāṇ thus refers to it. "Jaya, the daughter of Gautama, paid a visit to Sati, who on observing her arrive alone, said: 'Why have not Vijaya, Jayanti, and Aparajita

¹ Bhagwat, Skanda IV, Chap. 2, as quoted by Vans Kennedy. *Researches of Hindu Mythology* (1831), pp. 291-92.

² *Hindu Mythology* by Vans Kennedy, p. 294.

³ *Ibid.*, p. 294.

⁴ *Ibid.*, p. 294 n.

come with thee?' Jaya replied, 'They are all gone with their mothers and husbands to the sacrifice, and my father Gautama and mother are also gone there; but I am come to see thee and to enquire why thou and Maheshwara are not repairing to that festival of heaven, to which all the immortals and holy sages have been invited?' On hearing these words, Sati, as if struck with a thunderbolt, fell to the ground and expired with anger."¹

The Padma Puran² describes her death in a different way. "Daksha prepared a sacrifice at Gungâdwârâ, to which came all the immortals and divine sages." Sati or Pârvati or Devi asked her father why her husband Shiva was not invited. Daksha said that the reason was that he was 'the bearer of a human skull, a delighter in cemeteries, accompanied by ghosts and goblins,' &c., in short that, as said above, he was a Kapoli. Sati was incensed at these words and she defended her husband, saying that all the gods owed much to him. Having defended him she "fixed her mind in profound abstraction, and by her own splendour consumed her body."

The Brahma Vaivata Purân,³ assigns the following reason for Daksha, not inviting Shiva. "Unfortunately, at a festival given by Brahma, a dispute took place between Shiva and Daksha, and enmity was the consequence. When, therefore Daksha shortly afterwards prepared a sacrifice, he did not invite Shiva, nor assign him any portion of it. On observing which, Sati reviled her father, and with an agitated heart left the assembly. . . . She then in deep affliction proceeded to the banks of the celestial Ganga, and there, having worshipped Shankara, and having fixed her thoughts on his lotus feet, forsook her body."

Now the second story, as heard by me seems to have been worked out on the basis of the Purânio references. It

¹ *Ibid*, p. 296.

² *Ibid*, pp. 329-331.

³ *Hindu Mythology*, by Vans Kennedy, p. 331.

describes how the temple of Jawâlâmukhi came into existence. "The gas jets of Jawâlâmukhi are identified with the flames proceeding from the mouth of the Daitya King or demon Jâlandhara overwhelmed with mountains by Shiva."¹ This is the Daitya referred to in the above Gaddhi song.

Now this Jawâlâmukhi, or Jawâlâji, is known by the people there as the lesser or smaller Jawâlâji, while they call the temple at Baku, where the naphtha gas is constantly burning in the form of large flames, as the greater Jawâlâji. This Jawâlâji of Baku was mistaken by some recent travellers as a Parsee fire-temple, but it is now settled, that it was a Hindu temple, On the authority of the inscription on the gate of the temple copied by Dr. S. Hedin, the well-known Swedish traveller of Central Asia, and kindly shown by him to me during my interview with him at Stockholm on 3rd September 1889, I have shown elsewhere, that the temple is not a Parsee fire-temple, and that the priests, reported by some travellers as Parsee priests, were Hindu Brahmins.

The inscription in the Baku temple, as given by Dr. S. Hedin, runs thus:—

॥ ६० ॥ अ श्री गणेशायनमः ॥ : ॥
 क ॥ स्वस्ति श्री नृ पति विक्रमायितत
 स साके ॥ आ उया लाजा विमवय

The very name Ganesh in this inscription shows that this temple is a Hindu temple. Again, the year of Vikramâjit, referred to in it, also leads to the same conclusion. Unfortunately the year is not legible.

M. Dumas in his "Impressions de Voyage-Le Caucase"² refers to the temple of Baku. While describing this temple, he gives some correct facts, but his conclusion, that the temple is a Parsi Artech Gâh (Âtash-Gâh) is erroneous.³ For example, he says "Dans une de ces cellules était une niche

¹ Vide the Gazetteer of Jâlandhara.

² Deuxième Série, Chap. XXII., Bakon (Ed. of 1866), pp. 28-31.

³ Ibid, p. 28.

creusée dans la muraille, avec un rebord sur lequel étaient posées deux petites idoles indiennes.”¹ Now, this fact, of two idols being placed in a niche in the wall shows it to be a Hindu temple.

Again M. Dumas says: “Une messe hindoue commenca . . . dans lequel le nom de Brahma revenait de minute en minute.”² This fact, of the name of Brahma being repeated by a priest in a Hindu mass, shows clearly, that the temple was a Hindu temple and the priests, Hindu Brahmins.

Again he says: “De temps en temps . . . le desservant frappait l’une contre l’autre deux cymbales qui rendaient un son aigu et vibrant.”³ This statement, that from time to time they played with the cymbals, shows that the temple was a Hindu temple, and the priests, Brahmins.

¹ *Ibid*, p. 30.

² *Ibid*, p 30. ³ *Ibid*, p.30.

NOTE ON THE KOLIS OF BASSEIN.*

Read on—25th July 1906.

President—MR. S. M. EDWARDES, I.C.S.

I had the pleasure of going to Bassein on the 21st of April last to see the whale that had been carried to the shore of the sea there.

When there, I interrogated some of the fishermen on the subject of the whale and on some of their customs and manners. Taking advantage of this opportunity, when our learned President has read his paper to-day on the Kolis of Bombay, I beg to submit my few notes of the conversation I had with the Kolis there.

First of all, I would give some particulars about the whale itself. I read some days ago in the Report of the Proceedings of the last meeting of the Bombay Natural History Society, that the Society had taken some measurements of the whale. I do not know on which date they took the measurement. I submit my figures for comparison. I must say, that I did not take the measurement myself. It was very difficult to go near the whale itself, both on account of the horrible putrifying smell that it gave out, and on account of the muddy condition of the soil on which it lay. The oil flowing from its body had made the soil very muddy. However, I was at the distance of about six or seven feet from the whale. A fisherman, whom I paid for the work, took the measurements.

I will put down here the measurements of the whale taken at the time. I had no tape with me to take the measurements. So, I took a stick from a fisherman there and took therewith the measurements. I put down the measurements in my note book in numbers of the stick. I produce herewith the stick

On measuring it, I find that it is 40 inches in length. So, reducing my measurements from the stick, to our English measure, I give my measurements as follow :—

The length of the whale was 73 feet 1 inch.

The height of the whale was 4 feet 4 inches.

The length of its tongue was 15 feet.

The length of one of its two wing-like sides was 9 feet 7 inches.

The village near Bassein where the whale was found, and from the villagers of which I collected some information about the fishermen there, is known as रंगार Rângâo in the precincts of कपलार Kaplâr. It is about half an hours' drive by *tonga* from the town of Bassein itself.

The whale was at first found on the sand of the shore. It lay there for about a week. Then, it was on the 17th of April that a large number of fishermen gathered together and pulled it up, at the time of the rising tide, further down towards the village, by means of ropes. I saw it at the latter place.

The attention of our Bombay people was drawn to this matter by a short reference to it in the *Times of India* of the 20th of April 1906, and I went with my family there by the first morning train on the 21st of April. I took an interest in the sight, because I remembered having heard in my childhood from my mother of a large whale having been washed in on the eastern foreshore of Upper Colaba where I lived. I was told that hundreds of people from the city went there to see it. I have given above my measurements, but I give below the measurements given by a correspondent of the *Times of India* in its issue of 19th July 1906, for the sake of comparison and for preserving the notes of that correspondent in our Journal for some future reference:

“As measured by a tape this monster is 63 feet long from head to tail, and 30 feet wide. The lower jaw is 18 feet long, and 10 feet wide, and has a space large enough to accommodate

six persons seated as in a bunder boat. Each fin is about 6 feet long and 4 feet wide. This sea monster is apparently one of the Greenland species as the lower jaw is larger and longer than the upper. The spot where the creature is lying is about 4 miles from the station and a tonga can take one to within 500 yards of the whale. It is one of the largest of the species known to exist and the preservation of the skeleton, which is yet intact, may be of interest to the Natural History Society or to those concerned in the "New Museum." Early steps would, however, be necessary as the flesh about the jaw has already been torn away and dogs have been picking and tearing off the flesh at other parts of the body. It is well worth one's while to view the carcass, even in its present half decomposed state, as the sight of a whale covered with its flesh and stretched at full length on land is one that may not again occur in a lifetime. Personally, I can say that I have seen a "whale," a thing which many cannot, and will probably never get a chance of seeing. The preservation of the skeleton, *i. e.*, of the spinal column, the jaw and the head would furnish a very good idea of the magnitude of this great sea monster."

The fishermen called the whale, that was carried to the shore and is referred to here, and such other large whales which, they said, they occasionally saw on the sea there, **देवमास** "Dev-mas," *i. e.*, the God-fish. When asked, why they called it Dev-mas, they said it was for two reasons. The first was, that it was the largest kind of fish. The second reason was that when they came across such whales in the midst of the sea, being afraid lest they may do them harm, they addressed them as follows:—

"**देव बाबा अमादा रस्ता दे.**"

i. e., "God, Father! Give us the way."

On seeing the whale on shore, they gave it the offering of **फूल तांदुल**, *i. e.*, flower and rice.

Now I come to the subject of the Kolis themselves. The name of my principal informant, who was surrounded by a number of other fishermen, was Konla, the son of Arjoon, the son of Rama. He did not know the names of his forefathers higher up. His age was 40.

These fishermen were Hindus, and belonged to the caste called मङ्गल Mangelâ. These Mangelâ fishermen have their caste-men in Bombay, Mahim, Agasi, Kelva-Mahim, Tarapur, and Dehnu. Dehnu is their farthest limit.

Their living was upon fishing and tilling the ground.

There are about 300 people of this caste at Bassein.

They married among themselves. They had no રૂઢિ વહેવાર with other castes of fishermen, *i.e.*, they did not eat with them. They drink liquor. They ate fowls and mutton, but not beef. They had polygamy among them, but not poliandry. They had widow re-marriages among them.

When asked, when their forefathers came to Bassein, they said it was before the time of the Portuguese, from the very time of Brahmâ બ્રહ્મા.

Among their gods, one was a sea-god, known as Gomâvir. The seat of that god was a rock in the sea. They laid the offering of ડુલ્લુલ, *i.e.*, flowers and leaves, on it.

Nâliaripunam (*i.e.*, the Cocanut Holiday). Holi, and Shivarâtri were their principal holidays. They believed in Shri Nârâyen, who lived in the *Kailas*, *i.e.*, Paradise.

They had no intermarriages among near relatives. They had infant marriages, but the minimum age for it was generally ten. On the occasion of the marriage, they sent for a Brahmin from Bassein. His fee varied from Re. 1 to Rs. 5. They sent for him also on the occasion of a death. The fee then was generally smaller, but at times it was Rs. 4.

On the eleventh day after death, they had વેળાવે, *i.e.*, they gave offerings of sweetmeat balls.

It was after great persuasion that I could prevail upon them to sing me one of their songs. The following is the

song, wherein the fish is the principal subject. It is addressed to a Thânkarni, *i.e.*, a woman of Thana :—

હેલા લાલ આવટા, થાનકરણી!
 હે તુજ નીતલ પાણી જુમલાયા.
 ના મોરીલા પનગાયા ગાતા, થાનકરણી.
 આગાયા ગાડી મદી બસલા, થાનકરણી.
 મુંબઈયા મારફીટ મદી ગેલી થાનકરણી.
 માંથા વર સરગાયા પાતી, થાનકરણી.
 સાંગ તુજ સરગાયા કીમત, થાનકરણી.
 ગેણુ બાબા સવા રૂપીઆ, થાનકરણી.

Translation.

O Thânkarni ! Hela (*i.e.*, here is) your red flag. ¹

Here is your clear water of Boomlâ (*i.e.*, Bombay ducks
a kind of fish)

The leg of the cot is not broken, O Thânkarni!

The Thânkarni sat in the railway train,

And the Thânkarni went to the Bombay market.

The Thânkarni had a basket of pomfrets on the head.

O Thânkarni! Tell me the price of your pomfrets.

(She replies) The Thânkarni will charge a rupee and a quarter.

I said above, that Gomâvir was their sea-god. Here is a couplet of their song, which refers to this sea-god as saving the vessel from the storm :—

સમુદ્રાના ડોલે તાર અલે, વારાની કુબતે,
 ગોમારાચી કૃપા આલી તરી તાર લાગતે.

The boat moves on by the movements of the sea. But it sinks by the force of the wind; it sinks by the force of the wind.

By the favour of Gomâvir (the sea-god) the boat safely reaches the shore.

I produce here for the inspection of members the oil that collected from the body of the whale during my visit.

¹ Reference to red flags generally placed on the boats,

SUICIDES AND OLD AGE.*

Read on—26th September 1908.

President.—MR. S. M. EDWARDES, I.C.S.

The question of old age is one of the 33 enigmas asked by the sorcerer Akht to the Persian saint Gosht Frayâna as described in the Pahlavi Gosht Frayâna. There the seventh enigma is this (Gosht Frayâna, Chap II, 37, 39, 40):—

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Memân zak mandavâm i mardumân pavan nihân Yezba-
mund kardan, avshân nihân kardan la Shâyand ?

Gosht-i-Frayân Goft aigh . . . *Memân* zak zruvân
ait mun aish nihân kardan lâ tobân *Memân* zruvân
khud pâftak yehvunet.

Translation.—What is that thing which men like to conceal, but which they cannot conceal.

Gosht-i-Frayāna replied thus: That (thing) is old age which nobody can conceal, because old age (however concealed) appears of itself.

The subject of my short paper is suggested to me by the Report of the Smithsonian Institution, for the year 1904, wherein there is an interesting article on "Old Age." It is the translation of a lecture delivered in the "Salle des Agriculteurs" on 8th July 1904, by Elié Metchnikoff, Sub-Director of the Pasteur Institute and published in the *Revue Scientifique*

of Paris¹ (5th series, Vol. II., pages 65-70 and 97-105). Therein the authorities to give, what he calls, "an idea of the present state of our knowledge concerning old age," the problem of which, he says, "is one of the most complicated and difficult found in the biological field."

The greatest difficulty in considering the question of old age is, as the author says, the determination of the time when old age may be said to begin. It is a question, with which the Governments of all countries are concerned one way or another. For example, our Government of India have fixed 55 years after birth to be the time when old age begins. So, it asks all Government public servants to retire at that age, and gives extensions in exceptional cases only. We do not know what the limit is in France, the country where the lecture was delivered. But the author says that there the student class is very keen on the subject. The Government there lately "suspended the law prescribing a limit of age for the professors" in the Faculty of Medicine in Paris. Thereupon, the students raised a hue and cry saying "We do not want old-dotards," because they thought, that in old age, the professors were incapable "of assimilating scientific progress, of judging correctly concerning new advances."

We know that in ancient times, there were some people, who did not tolerate among them old people, not capable of useful work. Some modern uncivilized people correspond to a certain extent, to the people of very old primitive time. An instance of the people of Melanesia is given where the custom is "to bury alive old men who become incapable of useful labour." It is said that, "when the inhabitants of Tierra del Fuego are threatened with famine they kill and eat the old women before they do the dogs. One who asked, why they did this, was answered 'Dogs catch seals while old women do not.'"

¹ Annual Report of the Board of Report of the Smithsonian Institution for the year ending 30th June 1904.

Thus the point is, that old men become incapable of useful work. Now compare with this the question of the "old age pension," lately started in some of the civilized States of the world. It is proposed that the State should give old age pension to all the old men of the State.

Well, though the civilized nations do not kill their old, as the uncivilized, yet the "life of the aged often becomes very unhappy. Incapable of any useful work in the family or the community, old people are considered as a very heavy charge." Hence, according to our author, there are many cases of suicide among them. M. Metchnikoff says: "Old men not only risk being assassinated; they often end their lives prematurely by committing suicide. Deprived of the means of existence, or attacked by serious maladies, they prefer death to their unhappy life. The frequency of suicides among old men is well established by statistics and supported by a quantity of precise data. This fact has long been known. New statistics tend to confirm it. Thus, in 1878, in Prussia, there were 154 suicides per 100,000 individuals among men from 20 to 50 years of age, and almost double that, 295, among men between 50 and 80. Denmark, the classical country of suicide, confirms the rule. There were at Copenhagen, during the years from 1886 to 1895, for every 100,000 individuals, 394 suicides among the men from 30 to 50 years of age, and 686 cases of self-murder among the old from 50 to 70 years of age. The young and strong adults furnished, therefore, $36\frac{1}{2}$ per cent. of suicides, while the number afforded by the aged amounted to $63\frac{1}{2}$ per cent.

"It is only in exceptional cases that these suicides can be attributed to the failure of the instinct of life. Most frequently life, although desired, becomes intolerable because of such circumstances as we have already mentioned. The desire to live, instead of diminishing, tends, on the contrary, to increase with age." ("Old Age," by Elie Metchnikoff, in the "Annual Report of the Smithsonian Institution, 1904," p. 535.)

Now it is these statistics of our author that has suggested to me this short paper. I give here a table of suicides in Bombay during the last 11 years. I am indebted for this table to Khan Bahadur Bomanjee Byramjee Patell, who has been kindly giving our Society interesting details of suicides in our city for these last several years. In the first column, I give the number of suicides before the age of 50, and in the second column that of suicides of old persons after 50. Taking the average of 11 years, our figures come to 64·9 suicides of persons under 50, and of 9·2 of persons above 50.

No.	Years.	Suicides of persons between 20 and 50.	Suicides of persons between 50 and 80.
1	1895	68	10
2	1896	72	10
3	1897	57	6
4	1898	76	14
5	1899	68	12
6	1900	75	12
7	1901	65	5
8	1902	69	9
9	1903	64	13
10	1904	54	5
11	1905	46	6
Total ...		714	102
Average per year		64·9	9·2

This gives 74·1 as the annual average of suicides in Bombay.

Thus then, we see, that our figures do not support the theory of the author of the paper under examination.

It is possible that other countries of the West may give figures which may support our author. But the figures of Bombay do not support him.

During these 11 years under review, we had two censuses of our population. We have the following figures about the population of our city :—

Years of census.	Population.
1901 	776,006
1906 	977,822
Total ...	1,753,828

This gives us an average of 876,914 as the population of our city. So, the suicide figures of our city come to 8·4 per 100,000 of population, while according to the statistics given above of Prussia, they come to about 224·5 per 100,000 individuals.

For comparison, I give below a table showing the number of suicides per 100,000 individuals in Prussia, at Copenhagen, and at Bombay :—

Suicides per every 100,000 individuals.

Prussia. During the year 1878.		Copenhagen. Average per 1 year during the years 1886 to 1895.		Bombay. Average per 1 year during the years 1895 to 1905.	
Age.		Age.		Age.	
20 to 50.	50 to 80.	Average of all suicides.	30 to 50.	50 to 70.	Average of all suicides.
154	295	224.5	894	686	540
				7.3	1.4
					8.7

The explanation seems to be that the following two causes work to bring about these better results :—

I. The writings of the East teach a better treatment of parents.

II. The customs and manners of the people help the teachings of the writings.

I. Looking to the three great communities of India, the Hindus, the Buddhists and the Mahomedans, we find that they all agree in the matter of their writings and of their old customs about the treatment of the parents. Vivekananda thus presents the view of Vedantic teaching :—

“Knowing that mother and father are the visible representatives of God, the householder always, and by all means, must please them. If the mother is pleased and the father, God is pleased with that man. That child is really a good child who never speaks harsh words to his parents.”¹

Rhys Davids thus sums up the duty of children towards parents :—

“To support father and mother,
To cherish wife and child,
To follow a peaceful calling;
This is the great blessing.”²

In case of the Mahomedans, the fatalistic tendency of the teachings of their books has to a certain extent the advantage of keeping them away from suicides and asking them to submit to the Will of God.

Speaking of Persia, the birth-place of my religion, its literature advises all possible reverence and respect for the parents and solicitude for their welfare. The *Virâf-Nâmeh* refers to sinful children who distress their parents. The *Pand-Nameh* of Âdarbâd Mârespad enjoins all possible respect towards parents. In the *Âshirwâd* or the benediction recited on a marrying couple, they are enjoined to treat their parents well.

¹ Vivekanand's *Vedant Philosophy* (1896), Vol. I., Karma Yoga, p. 15.

² *Buddhism*, by Rhys Davids (1883), p. 121.

II. The writings of the West are not without their teachings of respect and reverence towards the parents. But then, in the East, the customs and manners of the people help the teachings of the Scriptures. In the West, a son separates from his parents after marriage and lives apart. In the East, he generally lives under the same roof. So, he and his family are in constant touch with the parents and are in a better position to look after them.

Again, in the East, a man is asked to bring himself up in a way so as to provide for better treatment in old age. For example, he is advised to lead a married life. This provision for married life leaves greater chances for him to be cared and looked after by somebody, *i.e.*, by the children who are the fruits of marriage. In Irân, as well as in India, it was and is still considered a good or a righteous thing to have a son after one's self. If a dying person has no son, it is enjoined that he may adopt one or that one may be adopted for him. This very injunction made it desirable that one should marry and lead a settled life and have a progeny. This provision then ensures, that he would have somebody in his after life to look after him.

The following story, which some of you must have heard typifies the general belief about one's duty towards his parents :—

A man was preparing three plates for the meals of three persons. One asked him: Why were there three plates? He said, one was for himself, the second he had to give as debt, and the third he had to lend. By this reply, he meant that one was for himself, the other was for his aged father to whom he was indebted for bringing him up in his childhood, and the third was for his young child. As to the last, he said: "I consider it as lending it to him, hoping that when I become old, he will return to me what I lend him, *i.e.*, he would support me in my old age."

I will conclude this paper with the following quotation :—

“These are the rules that he drew up for this purpose. All the organs must be preserved in a state of vigour. Morbid tendencies, whether hereditary or acquired during life, must be recognised and combated. Moderation must be used in the consumption of food and drink as well as in the pursuit of other corporeal pleasures. The air within and about the dwelling must be pure. Corporeal exercise must be taken daily in all conditions of weather. In many cases it is also necessary to take respiratory exercises as well as to walk and climb. One must retire early and rise early. Sleep should be limited to six or seven hours. Every day a bath should be taken or the body be well rubbed. The water employed for this may be cold or warm according to individual temperament. Some times warm and cold water may be alternately employed. Regular work and intellectual occupation are indispensable. The mental attitude should be that of enjoyment of living, tranquillity of mind, and a hopeful conception of life. On the other hand, the passions and nervous disturbances of sorrow should be combated. Finally, one should have a firm determination that will compel the preservation of health, the avoidance of alcoholic liquors and other stimulants as well as narcotics and analgesic substances.”¹

P. S.—After I had read the above paper, I received in reply to my letter of inquiry, dated 4th September 1906, communications from several quarters of India in the matter of suicides. Unfortunately, the figures are not according to age. So we are not in a position to ascertain whether in the other cities or provinces of India the suicides in old age are fewer than those in younger ages, or not. However, for future reference for some purpose, I give the figures as I have received them. I also give the figures received from some other countries of the world.

¹ Dr. Weber of London quoted in “Old Age” by Elie Metchnikoff, in the “Annual Report of the Smithsonian Institution, 1904,” p. 549.

Statement showing the number of suicides in some of the Provinces of India during the years 1895 to 1905.

Name of the Province.	1895	1896	1897	1898	1899	1900	1901	1902	1903	1904	1905	Total.
Bombay Presidency.	595	684	652	668	633	646	597	559	516	554	498	6602
Bengal	2,216	2,174	2,396	2,386	2,418	2,477	2,580	2,429	2,635	2,582	2,767	26,960
Eastern Bengal and Assam.	930	1,053	1,071	1,065	1,072	1,036	1,142	1,130	1,147	1,201	1,180	12,026
United Provinces.	3,353	3,480	3,834	2,600	2,593	2,671	2,653	2,530	2,536	2,766	2,986	32,002
—												
Central Provinces and Berars.	1,237	1,324	1,695	889	813	1,217	1,059	842	791	807	770	11,444
Burma	74	75	84	90	104	110	106	131	158	137	171	1,240
Ceylon	83	103	138	159	102	130	146	146	167	166	144	1,474
Madras ... ..	.....	.....	.....	.....	.....	.....	.....	.....	1,963	2,075	1,990	6,028

*Table of Suicides in Scotland, kindly supplied by the
Anthropological Institute of Great Britain
and Ireland.*

Deaths from Suicide in Scotland and in Edinburgh during each of the years 1895-1904.

SCOTLAND.

Years.	Under 20 years.	20 and under 50.	50 and under 80.	80 and upwards.	Total.
1895	6	150	110	.....	266
1896... ..	10	160	125	2	297
1897... ..	7	167	104	3	281
1898... ..	8	146	105		262*
1899... ..	6	134	100	4	245*
1900... ..	8	127	83	4	222
1901... ..	4	131	101	1	237
1902... ..	9	132	111	4	256
1903	8	141	123	2	274
1904... ..	8	164	119	.....	291
Total ...	74	1,452	1,081	22	2,631

EDINBURGH.

1895... ..	.....	14	8	.....	22
1896... ..	.....	13	9	.....	22
1897	1	21	12	.....	34
1898... ..	1	13	7	...	21
1899... ..	1	10		.....	22
1900... ..	.....	9		1	23
1901... ..	1	11	11	.....	23
1902... ..	1	12	12	.....	25
1903... ..	.....	18	12	.....	30
1904... ..	.....	14*	14	.....	28
Total ...	5	135	109	1	250

* Includes one, of which age was not specified.

Table of Suicides in Ireland kindly supplied by the Anthropological Institute of Great Britain and Ireland.

Statement showing the number of deaths by suicide of persons between the ages of 15 years and under 55 years, and 55 years and under 85 years, respectively, registered in Ireland during each of the eleven years, 1895 to 1905.

(Extracted from the Registrar-General's Annual Reports.)

Years.	15 and under 55 years.	55 and under 85 years.
1895	90	61
1896	86	42
1897	82	45
1898	94	51
1899	78	49
1900	82	33
1901	75	52
1902	98	47
1903	92	52
1904	92	58
1905	109	47
Total ...	978	537

SUICIDES AND OLD AGE.

Table of Suicides in Prussia, kindly supplied by the Anthropological Society of Prussia.

Suicides in the total population of the Prussian State in the years 1895 to 1905.

Years of Report.	Total No. of Deaths in the whole Population.		Deaths by Suicide.		Suicides in every 10,000 of the whole Population.			Of the Total No. of Deaths the Suicides were :—			Out of every 100.			The Suicides were of Age (in years) :—
	20 to 50	50 to 80	20 to 50	50 to 80	20 to 50	50 to 80	20 to 50	50 to 80	20 to 50	50 to 80	20 to 50	50 to 80		
1895	99,485	185,054	3,251	2,318	2.60	4.97	3.27	1.25	52.66	1.25	52.66	37.54		
1896	99,243	184,118	3,348	2,487	2.66	5.24	3.37	1.35	51.53	1.35	51.53	38.28		
1897	99,424	188,237	3,422	2,433	2.69	5.07	3.44	1.29	52.68	1.29	52.68	37.44		
1898	96,948	183,188	3,317	2,378	2.57	4.90	3.42	1.30	52.15	1.30	52.15	37.88		
1899	104,087	201,280	3,313	2,431	2.5	4.95	3.18	1.21	52.10	1.21	52.10	38.23		
1900	107,800	209,804	3,414	2,618	2.58	5.27	3.18	1.25	51.26	1.25	51.26	39.31		
1901	104,202	198,103	3,570	2,621	2.59	5.20	3.43	1.31	54.33	1.31	54.33	38.05		
1902	103,914	199,238	3,790	2,704	2.70	5.30	3.65	.36	52.51	.36	52.51	37.47		
1903	103,298	199,108	3,845	2,863	2.70	5.54	3.72	1.44	51.47	1.44	51.47	38.33		
1904	105,570	202,910	3,783	2,789	2.61	5.34	3.58	1.37	51.89	1.37	51.89	38.26		
1905	107,649	208,869	4,000	2,850	2.71	5.35	3.72	1.36	52.57	1.36	52.57	37.46		

Tables of Suicides in the United States of America, prepared from "Special Reports—Mortality Statistics, 1900—1904" kindly sent by the Director, Bureau of the Census Department of Commerce and Labor, Washington.

Deaths from Suicides in U. S. A. during each of the years 1900—1904 (pp. 159, 317, 475, 633, 791).

Years.	Under 15	15 to 44	45 to 64	65 and over.	Total.
1900	4	320	273	170	767
1901	3	336	289	154	782
1902	3	343	273	152	771
1903	5	395	299	154	853
1904	3	390	357	172	922
Total ...	18	1,784	1,491	802	4,095

Number of Suicides at each age period per 1,000 at known age, during 1900—1904 (p. CCIII).

Age ...	...	5 to 14	15 to 24	25 to 34	35 to 44	45 to 64	65 and over.
Per 1,000	...	3.1	139.2	208.3	225.0	320.2	104.2

Table of Suicides in Japan, kindly supplied by the Anthropological Society of Tokyo, Japan.
 Statistics of Suicides in Japan, during 10 years 1895—1904.
 (From various causes.)

Ages. Years.	0 to 16.		16 to 20.		20 to 30.		30 to 40.		40 to 50.		50 and upwards.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Meiji 28 (1895) ...	96	110	195	361	955	722	687	372	819	358	1,696	889	4,449	2,813
" 29 (1896) ...	63	90	200	421	997	755	697	426	823	346	1,699	941	4,480	2,979
" 30 (1897) ...	79	88	234	442	1,032	732	758	398	835	387	1,684	940	4,625	3,039
" 31 (1898) ...	100	114	271	456	1,273	877	856	422	921	379	1,946	1,077	5,368	3,331
" 32 (1899) ...	92	89	251	460	1,187	941	738	439	856	374	1,912	1,029	5,038	3,334
" 33 (1900) ...	106	111	261	421	1,261	902	889	422	806	414	1,855	982	5,177	3,266
" 34 (1901) ...	119	100	286	413	1,289	980	731	456	784	385	2,015	1,081	5,227	3,355
" 35 (1902) ...	110	101	245	411	1,202	907	810	418	887	405	2,154	1,138	5,413	3,370
" 36 (1903) ...	89	89	254	448	1,381	986	919	495	971	416	2,521	1,275	6,153	3,711
" 37 (1904) ...	111	86	293	424	1,282	984	891	507	987	440	2,670	1,461	6,245	390
Total.	964	973	2,430	4,257	11,859	8,816	7,976	4,834	8,689	3,904	20,153	10,783	52,175	33,086

"THE KISS OF PEACE AMONG THE BENE-ISRAELS OF BOMBAY AND THE HAMAZOR AMONG THE PARSEES."*

Read on 26th June 1907.

President—COL. A. S. JAYAKAR, I.M.S.

Rev. J. Henry Lord has recently published a small interesting book, entitled "The Jews in India and the Far East," and has kindly presented a copy of it to our Society. In the first chapter of that book, the author describes "Certain religious observances in vogue amongst the Bene-Israel, not in common use amongst Jews elsewhere." The object of this paper is to compare one of these religious observances with a similar religious observance of the Parsees.

The religious observance, which I wish to compare in this paper, is that known as "The Kiss of Peace" amongst the Bene-Israel. Rev. Lord says of this custom, that it "is evidently so much one with the Kiss of Peace known amongst the early Christians, that one cannot but suppose that there is some community of origin between the two, could it be exactly traced. It is, of course, not difficult to believe in the possibility of the practice having been handed down amongst the Bene-Israel, and having been without break used by them on occasions of their meeting together at circumcisions, and for such other communal meetings as they may have kept up amongst themselves from the first. It is performed as follows:—Emanating from the chief minister, who bestows it on the elders nearest to him, it passes throughout the congregation. Each individual seeks it, as far as possible, from his senior or superior. Extending the arms with the hands flattened out, and in the position of the thumbs being uppermost, the person approached takes the hand between both of his own, similarly

* Journal Vol. VIII, No. 2, pp. 84-95.

held, and the junior then probably places his remaining hand on the outside of one of those of the person already holding his other hand. The hands of each are then simultaneously released, and each one immediately passes the tips of his fingers which have touched those of his neighbour to his mouth, and kisses them. He then passes on to receive the same from, or to bestow the same on, another; and so on, till all in the Synagogue have saluted one another. Two or three minutes may be occupied in the process. A movement is going on all through the Synagogue, and a distinctly audible sound of the lips is heard through the building, till all is finished."

Then on the subject of the prevalence of this custom, Rev. Lord says:—

"This custom prevails among the Jews of Cochin as well as amongst the Bene-Israel of Bombay. As regards Christians the practice is not as yet extinct. The Syrian Christians in Malabar regularly use it, and it may be a further evidence of the intimate connection which we shall endeavour to show as likely to have existed between the Jews of India and Persia, especially those formerly of Kurdistan, that amongst the Nestorian Christians of Kurdistan, the practice is in vogue to-day also. The clergy of the Archbishop of Canterbury's Mission to the Assyrian Christians describe the kiss of peace as prevailing (*mutatis mutandis*) almost exactly as amongst the Bene-Israel. The Rev. T. Whitehouse, in a paper contributed to *Evening Hours* in 1878, describes the custom as practised in the White Jews' Synagogue in Cochin and amongst the Syrian Christians of St. Thomas there" (pp. 30-31).

As to the custom observed by the Assyrian Christians, Rev. Lord quotes Messrs. Maclean and Browne's book, "The Catholics of the East and His People" (p. 255) as follows: "One (deacon) goes to the Bema* and says a litany; another

* A kind of pulpit, a chancel.

gives the kiss of peace to the people, somewhat as at the daily services except that the celebrant first kisses the altar and the deacon takes his hand between his own and kisses them, and then goes to the sanctuary door and gives the peace to the person of highest rank, and then to the next, and so on". (p. 31 n).

Now I will describe here the process of the religious custom of Hamâzôr which is observed by the Parsees even now, and which, I think, is well nigh the same as the Kiss of Peace of the Bene-Israel of Bombay, the Jews of Cochin and the Syrian Christians.

It is an elder who generally begins the ceremony. Suppose there are two persons, A the senior or elder, and B the junior or younger. A holds forth both his hands flattened out, the tips of the fingers pointed to B. Then B, with whom he makes the Hamâzôr, similarly holds out his hands, placing his flattened right hand between A's flattened hands. This process places the flattened right hand of A in its turn between B's flattened hands. Thus, each holds the right hand of another in the folds of his hands. Having thus placed their hands in each other's grasp or fold, with a graceful gentle movement they withdraw their right hands, and similarly pass their left hands in the folds of the hands of each other. They then loosen the hands, and lift them to their heads so as to touch their heads with the tips of their fingers. They slightly nod their heads at the same time as a gentle salutation. This graceful movement of hands and salutation is called Hamâzôr. The whole process is spoken of as "Hamâzôr karvi" or as "Hamâzôr levi," i. e., "to do the Hamâzôr" or "to take the Hamâzôr."

The following are the ceremonies and the prayers, at the end of which the Hamâzôr is always performed by the officiating priest:—

1. The Yaçna or the Yazashna.
2. The Vendidad.

3. The Visparad.
4. The Âfringân.
5. The recital of the Nyâishes jointly by a number of persons forming a congregation.

During the first three ceremonies, it is the two officiating priests who perform the Hamâzôr. In the case of the Vendidad when it is recited for the Nirangdin ceremony, the second priest, *i.e.*, the Râspi or the Âtravakhshî, at the conclusion of the ceremony, performs the Hamâzôr with other priests and laymen assembled to witness the ceremony.

In the case of the Âfringân ceremony, the two officiating priests, the Zoti and the Âtravakhshi, perform the Hamâzôr at the end of each *kardê*, or section of the Âfringân. If a congregation has assembled, at the end of the whole ceremony, the Âtravakhshi goes round amongst the assembly and performs the Hamâzôr, as described above, with all. This custom of performing the Hamâzôr with all members of the congregation is getting a little out of practice from the Parsees of Bombay, but it is generally observed at Naosari and at some other Parsee towns of Gujarat. Even up to two or three years ago, in the principal Fire-temples, like the Wadia Fire-temple, all the laymen used to sit down on the same carpet on which the priests performed the Jashan ceremony, but now they are made to occupy chairs. Such changes have led and lead to a general non-observance of the Hamâzôr custom by the whole congregation as a body.

Now, it is at the recital of the Nyâishes in a congregation that one sees the Hamâzôr with many points of similarity with the Kiss of Peace of the Jews. For example, the Oothumnâ ceremony on the third day after one's death presents such an occasion. In such religious or ceremonial gatherings, people generally take their seats or stand according to their seniority of age or position. The senior or head-priest takes his stand in the middle and in the front line. At the end of the recital of the Nyâishes, and of the Doâ nâm Setâyashna, which

always follows it, the senior priest begins the Hamâzôr, commencing with the next senior priest standing by his side. He continues that with several more next to him. Those next to him continue in their turns with those next to them, and so on; thus the whole assembly performs the Hamâzôr, each member observing it with the few next to him. From this description, we see that the Hamâzôr of the Parsees resembles the Kiss of Peace of the Bene-Israel of Bombay and the Jews of Cochin.

The principal points of similarity are the following:—

- (a) The movements or the passing of hands is similar in both.
- (b) In both they emanate from, or begin with, the chief minister.
- (c) In both, each person makes it with, or bestows it upon, the elders nearest to him.
- (d) In both, it passes throughout the whole congregation.

The only point of difference is this, that while, among the Bene-Israel, the process ends with a kissing of the tips of fingers of the hands, among the Parsees, it ends with the lifting of the tips of the fingers of the hands to the forehead and with a gentle bow.

Now, what is this Hamâzôr. What is the meaning of the word? What does the custom signify or symbolize?

The word Hamâ, in the Hamâzôr is Avesta *hama*, Sanskrit *sam*, Lat. *similis*, English *same*. The word zôr is Avesta *Zaothra* and comes from the root 'zur' to perform a ceremony. So, the word Hamâzôr means "to be the same or to be one in ceremony." One of the principal celebrants or participants in the ceremony, by passing his hands in the hands of others, makes them symbolically participate in the ceremony he had performed. The members of the congregation, by performing the Hamâzôr with one of the principal celebrants, make themselves participants in the ceremony.

While performing the Hamâzôr, they recite the words "Hamâzôr, Hamâ ashô bed," *i.e.*, "May you be one with us in the ceremony, may you be *ashô* or righteous." The recital of the words signify and emphasize the object and aim of the performance of the Hamâzôr ceremony. The ultimate aim of all ceremonies, rites and sacrifices, is to elevate the mind and thoughts of the performers of the ceremony or of the worshippers. A sacrifice does not fulfil its object, unless it makes the participant "sacred," unless it elevates his thoughts, unless it makes him a better man. So the celebrants or the participants in the ceremony, by performing the Hamâzôr and uttering the above benediction, wish each other to be *ashô* or righteous.

From the fact that the Hamâzôr was performed in the Liturgical services, with a view to signify participation and unity, and with a wish that the person with whom it was performed may be righteous, the Hamâzôr has come to signify a religious or solemn way of communicating one another's good wishes on the Naoroz or the New Year's Day. It is in connection with the New Year's Day that the Hamâzôr is best known to the laymen. Early in the morning of that day, after washing themselves and putting on new suits of clothes, members of the family exchange this form of salutation and expression of good wishes. Friends do the same when they meet one another. Members of a family, or friends, if at variance, are expected to forget, on the New Year's Day, their differences, and to unite and be friendly by performing the Hamâzôr with one another.

A generation or two ago, it was a custom for the head of a main family, *i.e.*, the senior or older member representing the chief block from which several families had descended, to call a *mijlas* or a gathering at his place in the morning of the New Year's Day for the purpose of the Hamâzôr. All the members of the family met there and exchanged this form of salutation.

We see, from what is said above, that behind the exoteric or outward passing of hands in the Hamâzôr, signifying unity

and harmony, there lies the esoteric idea which demands that the participant must unite in the work of righteousness. Thus, behind what we may call "physical Hamâzôr," there is, what we may term, the "spiritual Hamâzôr." The participants in the ceremony are asked to be one with the chief celebrants in some religious acts which may lead to an increase of righteousness in the world.

From that view of the question, we find that, there is not only the idea of the Hamâzôr—the physical Hamâzôr—between Man and Man, but there is also a kind of Hamâzôr—a spiritual Hamâzôr—between Man and Nature, between Man and Nature's God. The Pâzend Âfrins recited in the Âfringân ceremonies, at the end of which the Hamâzôr is performed, are replete with expressions about this kind of Hamâzôr with Nature and Nature's God. For example, in the Âfrin of Ardâfrosh, there is a long list of such spiritual Hamâzôrs—Hamâzôr with Ahura Mazda and Hamâzôr with many abstract ideas—all leading to the conception of a righteous, moral life. The lesson, which this part of the Âfrins inculcates, is this: one must try to be one with the Harmony, Order, System, established by God in Nature. The divisions of time and space in the grand Infinity of Time and Space—divisions brought about by the movements of heavenly bodies—are all intended with a view to Harmony, Order, System. So let Man try to be one with that Harmony, that Order, that System in Nature.

Rev. Lord considers the custom of the Kiss of Peace among the Bene-Israel, to be one, not in common use amongst Jews elsewhere. The custom prevails among the Jews of Cochin, and also among the Syrian Christians in Malabar. The question then is: "If it is not an old Hebrew custom, whence did it come to them?"

Rev. Lord, while speaking of some of the legends of the Bene-Israel, gives their tradition, which says, that some 1,600 years ago, they came to India from some northern parts. Most

of them were ship-wrecked. Mr. Haim Samuel Kehimkar compares, as pointed out by Rev. Lord, this tradition of their ship-wreck, etc., with a similar tradition about the Chitpavan Brahmans and "raises the enquiry whether the Chitpavan Brahmans, to whom such curious legends attach, and whose countenances differentiate them from Indians generally, may not have been of one common stock with the Bene-Israel." Rev. Lord himself suggests the theory that the Bene-Israel may have come to India from Egypt or the Persian Gulf with which India had a good deal of commerce. He points to Chaul or Revdândâ as the place where they may have landed at first. Chaul is situated at about 10 miles from "the village of Nawgaon, which the Bene-Israel claim as the spot of their first landing and abode in India" (p. 13).

I beg to submit that, if Chaul be the place of the first landing and abode of the Bene-Israel, as suggested by their tradition, and if, as pointed out by Rev. Lord, the Persian Gulf was the place whence they came here, we can say in reply to the above question, that the custom of the Kiss of Peace, which is not observed amongst the Jews elsewhere, came amongst the Bene-Israel of Bombay from ancient Persia, where it had its parallel in the Hamizôr of the Zoroastrians.

Again, it must be borne in mind, that one of the Arab writers, who write about Chaul, and say that it was at one time inhabited, among others, by the Jews, says, that it had amongst its inhabitants, the fire-worshippers, *i.e.*, the Parsees also. According to Zakariya-al-Kazwini, Chaul was inhabited by the Parsees in the 13th century. So, it is possible, that the Jews or Bene-Israel of Chaul and the adjoining districts had taken the custom of the Kiss of Peace, if not direct from their Zoroastrian countrymen of Persia, from their Zoroastrian co-citizens of Chaul. Zakariya says that the Parsees had even their Fire-temples there. I had the pleasure of visiting the town of Chaul (Revdândâ) in November 1904,

to find, if there was any vestige of the Parsee population there, but I found none.

Again, Rev. Lord says, that the custom, though not a general Jewish custom, prevails amongst the Jews of Cochin and also among the Syrian Christians of Malabar. He thinks that it came to them from Persia, with which that part of India had commercial relations. The custom is still prevalent among the Christians of Kurdistan. So, probably, it came to the Jews and the Christians of Malabar from the Jews and Christians of Persia, who must have taken it from the custom of the Hamâzôr among the Zoroastrians of Persia.

We have further evidence of the commercial relations formerly subsisting between India and Persia in the fact, that some Pahlavi inscriptions have been found in Southern India. These inscriptions which are now in Christian churches have been connected with Persian Christians.

In the church, known as Mount Church or St. Thomas's Mount, near Madras, there is a Pahlavi inscription on a stone slab having the Christian Cross over it. The inscription is in the form of an arch round about the Cross. There are two similar stones with Pahlavi inscriptions in the Valiyapalli Church at Kottayam in the district of Travancore.

It is said, that in 1547, while the Portuguese were digging the foundation for a church in a place on St. Thomas's Mount, in the midst of some old ruins of the Christians, they came across the above stone. When they finished the church, they built up, in its altar, the stone with the Cross and the Pahlavi inscription. It is about 4 feet in height and 3 feet in width. A translation of the inscription was attempted at first by Drs. Haugh and West, when Dr. Burnell first brought the inscription into public notice, but it was in 1896, that the late Dr. West gave a better translation of it.

The text and translation, as given by Dr. West, run thus :¹

Text.

1. Mân ham-ich Meshikha-i avakhshây-i madam-afâs-ich khâr bâkhto
2. Sûr zây mûn bun dardo denâ

Translation.

"(He) whom the suffering of the selfsame Messiah, the forgiving and upraising (has) saved, (is) offering the plea whose origin (was) the agony of this."

The inscription bears no date, but by comparing the character of its writings with that of the Pahlavi inscription of the 11th century in the Kennery Caves in our neighbourhood, and with that of some copperplates, Dr. West thought that the Mount Church inscriptions were of the 11th century.

Now, how did the inscriptions in the Pahlavi language of the Parsis come to the South of India, and that, with the Christian Cross over them and in Christian quarters? Dr. Burnell thus explains the matter: Christianity had made great strides in Persia in the time of Shapur I, so much so, 'that some writers suspected, that the king personally was inclined towards Christainity,—a suspicion not well founded, because the Din-kard speaks of Shapur, as one who took an active part in the Renaissance of Iranian literature and religion. It was in his reign, that Mani, the founder of Manichæism, flourished in Persia. He had founded a hybrid religion, the elements of which he had taken both from Zoroastrianism and Christianity. His religion was neither Zoroastrian nor Christian. So, he and his followers were hated both by Christians and Zoroastrians. Though he flourished in the reign of Shapur, he could not spread his doctrines in Persia itself in the time of Shapur. His influence increased a little in the reign of Hormaz, but Behram, the successor of Hormaz, put him to death in 277 A.D. He put to death also his so-called 12 apostles and bishops. Hundreds and thousands of his followers, among whom there was a large number of Christians, were compelled to leave Persia. Many of these fugitives, it is believed, came

¹ *Epigraphica Indica*, June 1869, pp. 175 76.

to India. So, the Pahlavi inscriptions with Christian devices, found in the South of India, belonged to the Persian Christians. The first Christians, who came to India from the West, are believed to be the believers of Manichæism. Some say, that Mani himself, when expelled for some time from Persia by Shapur, had come to India. He was an excellent painter, and he said to the ignorant and to the superstitious, that it were the angels who helped him in drawing his beautiful pictures.

Among the books attributed to him, one was called "A Greater Epistle to the Indians."¹ It is on the authority of Mahomedan writers like Abû'lfaraj and Al-Nadîm, that it is said that his disciples had come to India. Again, Syrian traditions say that one Marsapahole had come to them from Babylon. This person is believed to be a follower of Mani.

That the Christians of the Mani sect had come to the South of India appears from the fact, as pointed out by Dr. Burnell, that there is a place Manigramana in the South of India, so-called from his name.

It is believed, that the Christians of the Mani sect ceased to come to South India after the 11th century. The Syrian Christians then began to take their place. In the Church at Kotayam, the stone, bearing a Pahlavi inscription, has also an inscription in the Syrian language.

Rev. Lord says of the Bene-Israel custom of the Kiss of Peace that it is "evidently so much one with the kiss of peace known among the early Christians that we cannot but suppose that there is some community of origin between the two." Now the "kiss of peace" among the early Christians was really a kiss as we now understand the word. It was a kiss on cheeks. In the first epistle of Paul the Apostle, to the Thessalonians, they are asked to "greet all the brethren with an holy kiss." (I., Thessalonians, V. 26.) In the latter portion of the same epistle to the Romans they are asked to "salute one another with an holy kiss" (Romans, XVI, 16). From these

¹ Indian Antiquary, Vol. III, p. 309.

passages it appears that there was the regular kissing on the cheeks of one another, and not only the kissing of the tips of the fingers of one's own hands after passing them into the hands of another person. Of the later modification of the original Christian custom, Dr. E. B. Tylor says: "This (custom) may even now be seen among Anabaptists, who make an effort to retain primitive Christian habit. It early passed into more ceremonial form in the kiss of peace given to the newly baptized and in the celebration of the Eucharist; this is retained by the Oriental Church. After a time, however, its indiscriminate use between the sexes gave rise to scandals, and it was restricted by ecclesiastical regulations—men being only allowed to kiss men, and women, women,—and eventually in the Roman Church the ceremonial kiss at the communion being only exchanged by the ministers, but a relic or cross called an *osculatorium* or *pax* being carried to the people to be kissed."¹

So, it appears that the kiss of peace of the early Christians was different from the kiss of peace of the Bene-Israel of Bombay and of the Jews of Cochin. If it was the kiss of peace of the early Christians that gave to the Bene-Israel of Bombay and to the Jews of Cochin their modern custom of the kiss of peace, the custom would have been common to all the Jews. But, as it is a custom special to the Bene-Israel of Bombay and to the Jews of Cochin, and, as it differs from the early Christian kiss of peace, it seems probable that they have taken it from the Zoroastrian Persians with whom they came into contact at Chaul and at the adjoining centres and in Southern India.

We find from Herodotus (Bh I, 134) that among the ancient Persians one of the forms of salutation was kissing. When equals met together, they kissed each other on the mouth. When one was inferior the kissing was on the cheeks.

¹ Encyclopædia Britannica, Vol. XXI, p. 236.

MR. K. ENOSTRANZAV'S PAPER ON THE OSSUARIES AND ASTODÂNS OF TURKES- TAN, WITH A FEW FURTHER OBSER- VATIONS ON THE ASTODÂN.*

Read on 24th June 1908.

President—MR. S. M. EDWARDS, I.C.S.

At the monthly meeting of Wednesday, the 29th August 1888, I had the pleasure of reading before our Society, a paper entitled "*Astodân* or a Persian coffin said to be 3,000 years old, sent to the Museum of the Anthropological Society of Bombay by Mr. Malcolm of Bushire." The paper was printed in the Journal of our Society (Vol. I, No. 7).¹ On 30th October, 1889, I read at Paris, before "L'Académie des Inscriptions et Belles Lettres," a paper on a cognate subject under the title of "Quelques observations sur les Ossuaires, rapportés de Perse par M. Dieulafoy et déposés au Musée du Louvre."² It has been published in the transactions of that learned body.³ I produce before the Society, the *Astodân* or ossuary, which formed the subject of my paper about 20 years ago. I find, that the bones in it have now been a good deal more destroyed during this period than when I saw them at first.

The Museum of our Bombay Branch of the Royal Asiatic Society had received from Mr. Bruce of Bushire, in 1813, similar *Astodâns*, though not of the same type and size; and a paper was read on the 6th of July 1813, before the Society, by Mr. William Erskine, under the title of "Observations on two Sepulchral Urns found in Bushire in Persia."

* Journal, Vol. VIII., No. 5, pp. 331-342.

¹ *Vide* above, pp. 7-21.

² *Vide* my "Asiatic Papers", pp. 255-60.

³ *Séance* du 30 Octobre 1889.

Such Astodâns or bone-receptacles of various forms, kinds and sizes are found in many parts of Persia. Lieut. Selby, Sir John Macdonel Kinneir and other travellers have referred to these in the accounts of their travels.¹

My paper in 1888 before this Society had drawn the attention of Rev. Casartelli, of St. Bead's College, Manchester. In his article, entitled "Astodâns, and the Avestic Funeral prescriptions" in the *Babylonian and Oriental Record* of June 1890 (Vol. IV., No. 7.), he refers to my paper at some length in connection with the Hon. John Abercromby's reference to a similar custom in the Caucasus, in his "Trip Through the Eastern Caucasus" published in 1889.

Now, I am led to refer to this subject again, by an interesting paper by Mr. K. Enostranzav, a Russian scholar, who has kindly done me the courtesy of sending me a copy of his paper through the kind favour of Mr. A. Polovtsoff, who was then the Russian Imperial Consul-General in our city. The author had commissioned Mr. Polovtsoff to examine the Astodân, referred to by me in my paper before the Society in 1888. I had the pleasure of showing it to him, and it was arranged, that he was to get photographs taken, for Mr. K. Enostranzav, of that Astodân and of other similar urns in the Museum of the B. B. R. A. Society. At my request, Mr. Polovtsoff has kindly translated Mr. Enostranzav's Russian paper into English. I submit the translation for being published in our Journal, and I offer my thanks, and, I may be permitted to say, our Society's thanks also, to Mr. Polovtsoff for the trouble he has so kindly taken to translate the Russian article.

¹ *Vide* (a) *Journal of the Royal Geographical Society*, London, Vol. XIV, pp. 219-246, for Lieut. Selby's paper on his Navigation of the River Karun; (b) Sir J. M. Kinneir's *Memoir of the Persian Empire*; (c) *Journal of the Anthropological Society of Bombay*, Vol. I, No. 1, p. 12; (d) *Journal B. B. R. A. S.*, Vol. II., p. 214; (e) *Journal B. B. R. A. S.*, Vol. V., p. 398.

For some similar urns of other people, *vide* the Reports of the Proceedings of the Meeting of the B. B. R. A. S. on 17th November 1853, *Journal B. B. R. A. S.*, Vol. V., p. 398.

As a Parsee, I am very glad to welcome this help from Russian scholars in the field of ancient Irânian subjects. Russia rules and exerts influence over a large tract of Central Asia, where the ancient Irânians once ruled. The Parsees, as a body, should be glad to welcome any help given by Russian scholars and travellers in the direction of new researches, throwing further light on ancient Iranian literature, science, religion, etc. It was with that view, that I, some years ago, had written to the Asiatic Society of St. Petersburg, a letter asking their help in the matter.

While submitting the translation of the Russian article on "The Ossuaries and Astodâns of Turkestan" by Mr. K. Enostranzav for our Journal, I beg to make a few observations on some of the points touched in the article :—

1. The article refers to the fact that some ossuaries were found in 1899 in a Jewish house, while digging a well, and says, that "the custom of bone-boxes being current among the Jews, it is of course impossible to deny that an occasional ossuary may possibly be Jewish."

Firstly, the fact, that an ossuary is found in a Jewish house, does not in itself lead us to conclude that it is a Jewish ossuary.

Secondly, the statement suggests the question :—"Is the Jewish custom of bone-boxes an original custom among them or a borrowed one?"

We know that the ancient Jews were much influenced by the ancient Persians in the matter of their religious beliefs and customs. About a year ago,¹ I drew the attention of this Society, to the similarity between the "Kiss of Peace" of the Jews, and the "Hamâzor" of the Parsees. I think that, if the Jews had, at any time in their history, adopted the custom of having bone-boxes, they must have taken it from the ancient Persians. As I have shown in my previous paper on the Astodân, the ancient custom of preserving the bones had an origin in the belief in Resurrection. Oriental

¹ *Vide* Journal of the Anthropological Society, Vol. VIII, No. 2.

scholars, like Drs. Haug¹, Jackson², Cheyne³ and Graetz⁴, are of opinion, that the Jews had borrowed the belief of Resurrection from the ancient Zoroastrians. So, it is possible, that they, or some of them, borrowed, with that belief, the custom of the preservation of bones, which had its origin in the belief in Resurrection.⁵

2. The article, while comparing the Turkestan ossuaries with the Bushire ossuary in our Museum, refers to the fact, that in both "all or many of the bones are broken," and says, that the fact can be explained, not only by that (a) "the bones were first boiled, then cleaned and put in boxes, but (b) also, that they belonged to corpses which had been pulled to pieces (according to the ritual of Mazdeism)."

(a) I do not know what the author means by boiling. If he means what we ordinarily mean by the word, then, I say, that we have no authority to infer, that the ancient Zoroastrians boiled the bones, before putting them into boxes. "

(b) Again, I do not understand what Mr. Enostranzav means by "pulled to pieces according to the ritual of Mazdeism." The Zoroastrian ritual has nothing to do with the process as to how the flesh of the corpse is devoured by the flesh-eating animals.

3. Coming to the differences, Mr. Enostranzav draws attention to the following points:—

1. The Turkestan ossuaries have a rich ornamentation while those from Bushire and Southern Persia, have nothing of the kind.

The spirit of the teachings of the Avesta, and later religious writings of the Parsees, point to perfect simplicity and perfect freedom from any kind of ornamentation.

¹ Haug's Essays on the Parsees, 2nd Edition, pp. 312-13.

² (a) "The Biblical World" of August 1896, p. 157. (b) The American Oriental Society's proceedings, April 1893, pp. XXXVIII-XXXIX.

³ "The Origin and Religious Contents of the Psalter" by Dr. Cheyne, (1891) pp. 400-401.

⁴ History of the Jews, Vol. I, pp. 417-418.

⁵ Vide my "Glimpse Into the Work of the B. B. R. A. Society during the last 100 Years, from a Parsee Point of View," pp. 45-46.

2. Some of the Turkestan ossuaries and almost all found in Samarkand, have no lids.

The Vendidad does not speak of any lid, but the Dadistan-i-dini specially refers to a lid made of one stone (*nekumbe min ayok sagi*). I think that the ossuaries without lids is a later development. The original object being, to provide for protection against rain and other disintegrating causes, latterly, the object was sought to be served by providing ossuaries which afforded sufficient protection against those causes.

4. Mr. K. Enostranzav refers to a passage of Hamza of Isphahan, wherein he says that the Persians "do not know burial in graves and hide the dead in *dahms* and *nausses* (في الدھات والنوايس). Now the word *dahm* is the word *dokhma*—even now used for the Tower of Silence. But it is not certain what the other word *ناوس* is. Mr. K. Enostranzav says, that, Arabic writers use the word for sarcophagus. He thinks that the word refers to the Astodân. I think this word is a later corrupted form of the Avesta word Nassu (نسس),

Pahlavi, *nasai* (نسس) i.e., decomposing dead matter. According to the teaching of the Avesta, bones of dead bodies also are 'nasu'. So the receptacles of bones also may be considered 'nasu'. In India, the houses that contain the biers, the shrouds and other articles used for carrying the dead bodies, are still called *Nassa-khânch*, i.e., the house of *Nasâ*.

With these few remarks, I give here, the English translation of Mr. K. Enostranzav's paper.

**Mr. K. Enostranzav's paper translated
by Mr. A. Polovtsoff, late Russian Imperial
Consul—General in Bombay.**

"The OSSUARIES AND ASTODÂNS OF TURKESTAN."

The so-called clay coffins, more correctly bone-boxes or ossuaries, found in Turkestan, have already more than once been the objects of discussion and study, both in the sittings and on the pages of the *Memoirs of Oriental Department* (of the Russian Imperial Archæological Society) and in the communications, reports and appendices to the reports of the Turkestan Association of Lovers of Archæology. Compared to other monuments of the pre-Moslem epoch in the western part of Central Asia, ossuaries have had, relatively speaking, the best luck. At the present moment, however, it is impossible to deny that much remains to be found, much is expected from investigation, and therefore no definite conclusions can be made; we have before us a scientific question still unsettled. In the present notice I should like only to call attention to a few facts and to some information which might perhaps serve as material for comparisons in the ulterior elucidation of this question.

Clay ossuaries attracted particular attention in 1899 when in Samarcand, during the digging of a well in a Jewish house, six of those ossuaries were discovered at a depth of 3 arsheens (about 7 feet). The importance of this find lay in the circumstance that it offered a "possibility of defining the general shape of the coffins, the method of burying bones in them and the place for their preservation." Information is however extant about similar ossuaries having been found at earlier times in Tashkent, in its neighbourhood and also in other parts of Turkestan. These communications, notwithstanding their briefness, are interesting, as they indicate a wide area of dissemination of the ossuaries, which circumstance, in its turn, is important for formulating and solving the question as to what people those ossuaries belong. The find of the Samarcand

ossuaries in a Jewish house led to the surmise "till further finds are made" of the ossuaries being of Jewish origin. The custom of bone-boxes being current among the Jews, it is, of course, impossible to deny that an occasional ossuary may possibly be Jewish, but taking into consideration their considerable quantity and broad geographical dissemination, it is apparently right to consider the greater number of Turkestan ossuaries as being non-Jewish. Ossuaries being non-current in Islam, the *a-priori* surmise of their belonging to the ante-worshipping population appeared to be the most probable; it was besides pointed out that "the rite of cleaning the bones from flesh and of burial of the forms is not in contradiction to the Avesta." In view of this general consideration, we will quote certain data; which complete it.

In 1888, a Parsee scholar, Jeevanjee Jamshetjee Mody, read a report in a sitting of the Bombay Anthropological Society about an ossuary, sent from Bushire to the museum of that Society. In 1889 he printed his report. This ossuary is made of stone out of a whole block and is covered with a lid, also of a whole slab of the same stone. The dimensions of the ossuary are as follows: 28 inches in length, 14 inches in width, 10 inches in height and the thickness of walls about 1 inch. On the four sides of the ossuary, as also on the four sides of the lid, small holes are noticeable; perhaps they were intended for fixtures. The ossuary is filled with the bones of one person about 60 years old. The conditions of the find were as follows: it was discovered 7 miles from Bushire, in a vault at a depth of 5 or 6 feet, under an earthen wall, the probable remains of a structure. The size of the ossuary does not admit of the idea of its being used as a coffin—only the bones of a dead person could be put together in it. Mr. Mody remarked then that it was the first case of a stone ossuary of this type having been sent from Persia and that this type is comparatively rare, whereas another type "barrel-shaped jar coffins," is met with oftener. About this second type of clay ossuaries of oblong

form we have information dating from the beginning of the XIXth century. Though the information of Justin, quoted by Mr. Mody, about the ancient Parthians leaving their dead to be eaten by birds does not allow us to infer that they used ossuaries, he nevertheless considers it plausible to attribute these ossuaries to the ancient fire-worshipping population, the ancestors of the present Parsis, according to the tradition extant in Persia. Mr. Mody confirms his explanation by texts. The ancient religious custom of preserving bones in ossuaries originates, he believes, in a fragment of the Vendidad (VI, 49-51), according to which, Ahura-Mazda commands to deposit the bones of a deceased person in a place, safe from the dog, the fox, the wolf and the rain-water, putting them in Astodâns or simply exhibiting them on beds to the sun's rays. He detects a further development of this prescription in the Datistani-Dinik (question 17), where it is recommended, after the flesh of the corpse has been eaten, to collect the bones in an Astodân, which will not allow them to be touched by rain-water, moisture, dog nor fox, which will be perforated for letting in the light, which will be made, and its lid as well, of a whole piece of stone. The narratives of Herodotus and Strabo about corpses being covered with wax (in Herodotus after the flesh of the corpse has been eaten), Mr. Mody compares with the reddish sand in the ossuaries sent to Bombay in 1813, and explains that by the wish to better preserve the bones, the preservation of the bones being necessary for the resurrection of the body.

Mr. Mody's article was echoed in 1890, by the European scholar Mr. Casartelli, who once more examined in detail the texts quoted in Mr. Mody's article¹. Noting the difference in the explanation of the word "Astodân" in Avesta (Datistani Dinik) as vault and in Mody as ossuary, he considers it possible to blend both views, though he himself in the present

¹ L. C. Casartelli, *Astodâns and the Avestic Funeral Prescriptions*. The *Babylonian and Oriental Record* IV., 1889-90, pp. 145-153.

case is inclined more towards the interpretation of the word as meaning ossuary. To this he is prone particularly on account of the information about finds of ossuaries and bones, given by Mr. Mody.

As regards the precept of the Vendidad, the narrative of Abu-Hamid al-Andalusi, which he knows by the translation in the article by Doru, assists him to re-establish the reading of the word, denominating the third sort of material for ossuaries: stone, clay (or gypsum, or something similar) and textiles. He explains, that the bags, in which bones were assembled by the "Zirikhgerans," the fore-fathers of the Koubans in Daghestan, were the same ossuaries of fire-worshippers, as the stone and clay boxes, brought from Bushire. Such, in general outline, is the new information, which the article of Mr. Mody with Casartelli's additions gives us¹. Let us now compare this information of Mr. Mody with the Turkestan ossuaries.² The dimensions of the Turkestan clay ossuaries are as follows: length about 13-14 vershoks, width about 7-8 v., height about 5-6 v., thickness of walls about $\frac{1}{2}$ v. As we see, these dimensions correspond nearly exactly to those of the stone Bushire ossuary. Further, it is of interest that as in the ossuaries from Southern Persia, in the Turkestan ones as well, all or

¹ Darmsteter in his new translation of the Avesta.—Le Zend-Avesta, Vol. II., (Annales du Musée Guimet, XXII, Paris, 1892) 92-94 and 158, seems to accept Mr. Mody's interpretation; the explanation of the 3rd material for ossuaries by Casartelli is not indicated by him and it is not clear, whether he knew this explanation or did not accept it (for him the third material is earth). It is interesting, that the most ancient occurrence of the word Astodân, in a Graeco-Aramean Inscription in Lycia of the IV-V century B. C. has the meaning of "tomb." In the Grundriss der Iranischen Philologie, II, 5, 1904, 694 is accepted the interpretation of Mody, 'Astodân' coffin. Elucidation of the comparison between dahm and Astodân in later Rivayats (*ibid.* II, I, 1896, 128) is of great interest for the question of Astodâns.

² I will be principally guided in my description of Turkestan ossuaries by the information given by T. I. Poslavsky, "Contributions to the Question of Clay Coffins" (Proceedings of the Turkestan Society of Lovers of Archaeology, Tashkent, 1893, part VIII, 36 and foll.).

many of the bones were broken (Mody, 7) and lay in confusion; this fact can perhaps be explained not only by that, that the bones were first boiled, then cleaned and put in boxes, but also that they belonged to corpses which had been pulled to pieces (according to the ritual of Mazdeism). Let us not lastly suppose that they both contain nothing except bones and fine sand or fine earth, which is also important from a point of view of ritual. There exist, however, also differences which are worthy of note. An element most important for definitions, ornamentation, richly represented and deserving study in the Turkestan ossuaries, is little known in those from Southern Persia. Apparently, the stone ossuary from Bushire bears none at all, otherwise Mr. Mody, who has minutely described the ossuary, would have mentioned it. Besides that, on some of the Turkestan ossuaries, lids are absent (about the Samarcand ones Mr. Poslavsky is of opinion, that they were all without lids); this absence of lids is interesting from the 'standpoint of ritual. However, the similitude which we have pointed out seems to us to have its importance and now we must expect further enquiries in that sense.

By way of conclusion, a few words about historical information.¹ The passage in Tabari-i-Nerskahi is well known, where the death of the Boukhar-khoudat, the separation of the flesh from the bones in his body and the transport of the bones to Bokhara are mentioned. However, we do not know where the bones of the Boukhar-khoudat were preserved. Hamza of Isphahan (ed. Gottwald, page 46) speaking of Persians, says, that they do not know burial in graves and hide the dead in "dahms" and "nausses" "(في الدهمات والنواويس)". The word *dahm* is known, that is the place, where the fire-worshippers expose the dead bodies for the birds of prey to eat them ("Towers of Silence"); it is more difficult to define

¹ About the funeral rites of the Persians under the Sassanides the short notice of Procopius of Caesarea (I.-II.). It also refers to Agathias II, ch. 27, 28, 81.

the meaning of the word (ناوس).¹ Dozy (Supplement) and Vallers have brought together some information about this question. This word (apparently from the Greek *vabg*) is met with in the works of Arabic writers in two senses: crypt, vault and sarcophagus, tomb.² As to the mentioning of this term in connection with Central Asia, I will note that Tabari (I, 879, 17), speaking of the defeat of the Sassanian King Firooz, by Akhshoonvar, king of the Ephtalites, says that the bodies of the Sassanian king and the other persons were buried in nausses. Nöldeke in his translation says Zrabgebaüden and seems even ready to consider those constructions dahms. This of course refers to rather a remote epoch, but even from more recent times we have references about the nauss in Central Asia. The same Tabari (I, 1448, 5) relates the execution of a dikhkan of Samarcand by Sayid-al-Harashi in 104 of the Hejira—he crucified him in Rebinjan on a *nauss*. In the present case the translation by “ossuary” has to be excluded, as it is impossible to crucify on an ossuary.

It is difficult to say what the meaning may be, whether it is tomb, mausoleum or graveyard (compare glossary to Tabari), but in every case we have to deal with a construction made by fire-worshippers, erected either during the moslem domination or previously.

The word nauss, joined in Arab texts to the word dahm, but distinct from the latter, corresponds to Astodan, equally joined sometimes to dahm; both words have a dual meaning; both burial vault and tomb.³ We do not know whether the

¹ Gottwald translates *monumenta et mausolea*.

² These 2 meanings are especially clear in the following passages:—Dozy, from Hon-Batuta, Quatremère and Vallers, who quotes (Sacy. A. 6, dalletif).

³ Arab writers mention “coffins” in Sassanid Persia (see Tabr. Kuteiba, Osmán-al-Akhbar, Tabari). Relating the death of the Governor of Yemen under Hormisd IV, Marzuwan, those writers say, that Marzuwan was put in a coffin, and the coffin was brought to Chosroes, who had it put in his treasurehouse having written upon it the deeds of Marzuwan. It is very possible, that in this case the word *ناوس* means Ossuary.

ancient dahms¹ were similar in form to the modern ones, but when there were fire-worshippers in Central Asia, both they and similar constructions probably existed there. As the most ancient monuments of Chinese Turkestan can be understood only after a previous acquaintance with Buddhism, so the antiquities of Western Turkestan belonging to the pre-Moslem epoch, will be explained from the standpoint of customs to a great extent by the ritual of Mazdeism (and for the artistic side—by Sassanian art).

¹ Ancient dahms have been preserved in Nausari and belong to the XVII C. (see Darmsteter, 158 l.c.).

SOME PARSEE MARRIAGE CUSTOMS. HOW FAR THEY ARE BORROWED FROM THE HINDUS ?*

Read on 27th January 1909.

President—MR. JAMES MACDONALD.

In a paper, entitled " Marriage Customs among the Parsees: Their comparison with similar customs of other nations," read by me before this Society at its sittings of 22nd February and 26th July 1899,¹ I said: " After the several vicissitudes of fortune, that the community has passed through, it is difficult to determine, how many and which of these Parsee marriage customs are originally Zoroastrian or Persian, and how many, and which, are taken from the sister communities of India. But this much can be said, with well-nigh a certainty, that the strictly solemn or the religious part of the ceremony, wherein the priests take part, is more or less originally Persian. M. Harlez seems to be correct when he says on this point that : *Nous ne trouvons pas non plus, dans ce qui nous reste des livres avestiques, de cérémonies particulières pour le mariage; il est probable cependant que l'origine de celles qu' observent encore les Parses modernes remonte aux temps les plus reculés.*"² In the very commencement of the *Paëvand-nâmeh*, now recited at the marriage ceremony, the officiating head priest says that the ceremony is 'according to the rules and customs of the Mazdayasnâ religion.'³ We learn from Herodotus also, that there was some regular ritual, though he does not say what it was.

* Vol. Journal VIII, No 6.

¹ Journal of the Anthropological Society of Bombay, Vol. V, Nos. 4 and 5, - *Vide* my " Marriage Customs among the Parsees", p. 5.

² Harlez, *Avesta, Introduction*, p. CLXXI.

Dâd-i-Aîndin-i-Mâzdayasnâ.

While speaking of the marriage of Darius, the son of Xerxes with Artayntes, the daughter of Masistes, the brother of Xerxes, he says that it was performed with "usual ceremonies."¹

That the strictly solemn part is originally Persian is proved from the fact, that the coinage mentioned in the commencement of the *Paiwand-nâmeh*, which can be compared with the *Kanyâdânam* ceremony of the Hindus, is not Indian but Persian, *viz.*, that of Nishapur in Khorasan.

While studying, this month, for a lecture on "Symbolism in the marriage ceremonies of different nations," delivered on the 21st of this month, before the Ladies' Branch of the National Indian Association, I noted several points showing a marked similarity between the Parsee and Hindu marriage customs.

This study has shown me that I can more confidently say now, that some of the Parsee marriage ceremonies that precede and follow "the strictly solemn or the religious part of the ceremony, wherein the priests take part" are borrowed from the Hindus.

The following is a list of such ceremonies:—

1. Putting on of the *Mangalasutram* by the Hindus and the *Rehâl* by the Parsees.
2. The details of the Hand-fastening ceremony among the Hindus and the *Hâthêwârâ* ceremony among the Parsees.
3. Skirt-fastening among both.
4. Holding of curtains between the pair.
5. Throwing of rice.
6. Feet-washing.
7. Eating together.

In this short paper, I propose to describe briefly these ceremonies with a view to show their similarity and to show how far the Parsee ceremonies are borrowed from the Hindus.

¹ Bk. IX, Chap. 108. Rawlinson's *Herodotus*, Vol. IV, p. 472.

My authority for the description of the Hindu ceremonies is "The Hindu at Home, being sketches of Hindu daily life," by the Rev. J. E. Padfield, B.D., (1896).

The Mangalasutram (मंगलसूत्र) and the Rehâl.

Among the Hindus, there is a ceremony known as that of tying on the bride the Mangalasutram, *i. e.*, an auspicious thread or cord. "The is a saffron-coloured thread or cord to which is attached a small gold ornament; it is fastened round the neck, and hangs down in front, like a locket." It is the bridegroom, who puts round the neck of the bride the Mangalasutram with an appropriate declaration.

Among the Parsees, the bride puts on round her neck at the time of the marriage ceremony a large silver coin known as *rehâl*. This coin is previously sent to the bride, about two days before the marriage, by the family of the bridegroom. It is put on without any particular ceremony.

The Mangalasutram ornament is put on over a beautiful cloth given to the bride by her father. A Parsee bride also puts on a cloth of silk, called *sorni kanchli* (સોરની કાંચલી) and then the Rehâl over it.

Hand-fastening.

Among the Hindus, after the second declaration by the bridegroom, of "his willingness to accept the bride," and after her father's "declaration of his willingness to give her," and after the subsequent ceremony of washing the feet of the bridegroom, the father of the bride "takes the right hand of the bride and placing it underneath the curtain, in the right hand of the bridegroom, pours over the clasped hand some water from the vessel."¹

The Parsees, have a similar custom which is known as *hathê-varô* (હાથે વારો *i. e.*, hand-fastening), with this difference, that instead of the father of the bride, it is the officiating priest who gives the right hand of one into the right hand of the

¹ "The Hindu at Home", by Rev. Padfield, pp. 124-125.

other, and instead of pouring water over the clasped hands, he passes raw twist round them. The hand—fastening ceremony itself is originally Persian but the details of the way in which it is done are Indian.

Tying the Bridal Knots (ઢડા ઢડા).

Among the Hindus, on the bridegroom answering in the affirmative, a question put to him by the family priest, whether he was “willing to take so and so to wife” . . . the ends of the upper garments of the pair are tied together in what is called “the Brahma knot.” . . . The priest, on tying this knot, says, ‘*Vishvéth trdtet*,’ that is, “you both must trust and be a prop to each other” . . . This tying of the cloths, which is an important part of the marriage ceremony, is repeated at various stages of the proceedings.”¹

Among the Parsees, a similar ceremony is performed at the end of the strictly religious part of the ceremony, and it is known as *chhedā chhedī* (ઢડા ઢડા) i. e., (tying) the skirts (of each other's clothes). It is not the priest who does this, but a near lady friend or relation of the couple. Thus united, the bride generally goes to the house of the bridegroom. The process of fastening the knots is accompanied by a song.

Holding of Curtains.

Among the Hindus, on the evening of the first day of the marriage ceremonies, after the sacred bath known as *Mangala-snānam* (i. e., blessed or fortunate bathing), the couple are made to sit opposite one another, separated by a curtain, so that they cannot see each other. This curtain is removed later on.

Among the Parsees also, such a ceremony exists and is known as that of *ādd-antar*, i. e., a separation. This ceremony commences the marriage ceremonies proper. The bride and the bridegroom are first made to sit opposite each other, separated by a piece of cloth held between them as a curtain.

¹ *Ibid.*

Later on, this curtain is dropped. This ceremony of holding the curtain in the beginning and then of dropping it later on, signifies, that the separation that hitherto existed between them, no longer exists now, and that they are now united into the bond of matrimony. As long as the curtain is held, they sit opposite each other, but on its removal they are made to sit side by side. This also signifies that they, who were upto now separate, are now united together.

Throwing the Rice.

Among the Hindus, "some rice which has been steeped in milk, is brought, and the bridegroom places a portion of these into the hand of the bride." The bridegroom "then takes some of the rice from her hand and puts it on her head. She then takes some of it and puts it upon his head. This is done several times, after which they both do it at the same time, putting some of the rice upon each other's head."¹ The priest also gives some of the coloured rice in the hands of those present who also throw it on the heads of the couple.

Among the Parsees, it is the couple that throws rice upon each other. The priests also throw rice while reciting the benedictions.

Rev. Padfield seems to think that "the modern English custom of throwing rice after a newly married couple arose from this Indian rite." He adds that "there are many similar ways in which English customs have originated" from Englishmen's connection with India.

The use of rice in marriage ceremonies is common among many nations. It is likely that it was used in Persia also. But the way in which it is thrown by the couple over each other does not seem to be originally Persian.

Washing of the Feet.

Among the Hindus when the bride and bridegroom return home from some of the several marriage processions, their

¹ *Ibid* p. 123.

feet are washed by some attendants.¹ Up to a few years ago, the Parsees also had a similar ceremony. It is altogether extinct in Bombay, though still performed, at times, in some mofussil towns.

Eating together.

Among the Hindus, the last ceremony during the first day's marriage ceremonies, is that of pointing out to the bride and bridegroom a small star called Arundhati, which is a star 'near the middle one in the tail of Ursa Major and is named after Arundhati,' the wife of Vasishtha, one of the seven Rishis."² After this ceremony, "the bride and bridegroom are made to take food together, eating from the same leaf."³ I think it is this Hindu custom that was followed by the Parsees, in their custom—now well-nigh extinct, at least in Bombay—known as that of Dahi Kumro (*i.e.*, the virgin curd). In that ceremony, the bride and bridegroom were made to give to one another, one or more morsels of food prepared from a mixture of curd and rice.

¹ *Ibid* p. 133.

² *Ibid* p. 132.

THE GURZ (MACE) AS A SYMBOL AMONG THE ZOROASTRIANS.*

Read on 28th April 1909.

President—MR. R. E. ENTHOVEN, I.C.S.

Mademoiselle Menant, the learned daughter of the late M. Joackin Menant, a member of the Institute of France, had, after the publication of the first volume of her book, entitled "*Les Parsis*," come to Bombay in 1900, on a special mission from the French Government, to study, among other things, Parsiism at its headquarters. This visit to India was undertaken with a view to prepare herself for the second volume of her book, which is not published as yet. In the Christmas of that year, she had been for a few days to Naosari, the headquarters of the Parsee priesthood, as the guest of the late Mr. Jamshedji Nusserwanji Tata, who had kindly arranged to show her, while there, the religious places and institutions of the town, and also some of the religious ceremonies of the Parsees. She left the town, repeating the same words,¹ which her compatriot, the late Professor Darmesteter, whom I had the pleasure of accompanying to Naosari as a guide, had uttered, about thirteen years ago, *viz.*, "*On y trouve un sentiment de la réalité que les textes morts ne peuvent donner.*"

Among the ceremonies that she had the pleasure of seeing at Naosari, one was that of Nâvar or the ceremony of initiating a youth into priesthood.² In that ceremony she saw that the *gurz*, a kind of metallic mace or club, played a prominent part as a symbolic weapon. On her return to

* Journal Vol. VIII, No. 7, pp. 478-196.

¹ *Vide* her paper "*Chez les Parsis de Bombay et du Guzerate*" in "*Le Tour du Monde*" of 18th April 1903, p. 192.

² *Vide* my paper on "*Nâvar and Marâtib*," in the "*Zarthoshti*" of Tir 1273 Yazdazardi, Vol. I, No. 2, pp. 88-94.

Bombay from Gujarât, an admiring Parsee priest, Mr. Rustamji Bejanji Rânji, presented her with a *gurz* as a souvenir of her visit to the Parsees. She had then asked me to write a short monograph on this instrument. I had begun that work then, but some other urgent studies had made me place aside further work on the subject. I have been lately reminded of my promise, by her interesting articles entitled "Chez les Parsis de Bombay et du Guzerate" in the French journal *Le Tour du Monde*.¹ In her account of her visit to Naosari, among other things, she refers to the Nâvar ceremony above referred to, and gives a photograph of a newly initiated youth, holding a cow-faced (gâv-paêkar) mace in his hand. I produce for the inspection of the members present, the particular photo and also other similar 'photos of newly initiated youths with their maces in their hands. I give on the other side the photo of a Nâvar-initiate holding in his hand a cow-faced mace.

Being thus reminded by her articles of my hitherto unfulfilled promise, I took up the subject again, and this paper is the result of a short study on the subject. Several of my papers have been undertaken at the initiative of this talented lady. Out of all these, I am proud of my papers on "The Parsees at the Court of Akbar and Dastur Meherji Rana" and "A Few Events in the Early History of the Parsees," both of which are referred to by her in her recent articles. I am glad that her articles have reminded me of a long-forgotten promise, and that I am able to prepare a short paper on the subject, which I now beg to submit before the Society.

Of all the weapons of war, referred to in the Avesta, the *gurz* is well-known, as it is still used by the Parsees as a symbolic weapon. Almost all the Parsee Fire-temples, which have the conveniences for the performance of the Nâvar ceremony, possess a *gurz*.

The *Gurz* as a symbolic weapon.

¹ Vide its issues of 4th, 11th, 18th, 25th April and 2nd May 1908.


Again, this feast had some connection with the seasons. The Meher month was the seventh month of the Parsee year. Taking the year to begin with the Jamshedi Naoroz or the Vernal Equinox, the Jashani-Meherangân was the festival which celebrated the autumnal equinox. This explains the reason why, of all the Yazatas, it is Mithra or Meher, who presides over the light of the Sun, that especially carries the mace in his hand.

The above episode of Faridun and Zohák shows, that it was Faridun who first discovered the *gurz* as a weapon of war, and that he first used it against Zohák, the tyrant and the usurper of the throne of Irân.


Parsee books speak of three persons in the history of Irân as accursed (Gazashto), viz., Zohák, The three accursed persons of Irânian history. Afrâsiâb and Alexander the Great. Zohák is at times included in the list of *Devs* (demons).

The word Div (Daêva) is used to typify or depict all kinds of evils, physical or moral. So, the *gurz*, that was at first devised and used to curb the power of a tyrant, came to signify symbolically, a weapon used to curb the power of all evil influences.

This brings us to the symbolic use of the *gurz* in the Avesta. Therein, we find no reference to the cow-faced *gurz*. The *gurz*, referred to there, is the knobbed one or the edged one. I produce a *gurz* of that kind. It belongs to the Seth Jejeebhoy Dadabhoy Parsee Fire-temple at Colaba. I produce the photograph of a Nâvar initiated at that fire-temple in 1903, who holds the knobbed *gurz* in his hand.

Gurz گوز is the Persian form of the Avesta word 

Signification of the word "Gurz" and other kindred words.

vazra, which corresponds to the Sanskrit वज्र *vajra*, a destructive weapon. Its Pahlavi form is  *vazra*. It is derived

from the Avesta root **𐬀𐬀𐬎𐬎𐬌** Germ. *wagen* P. **وزن** to weigh, to be heavy. So, the word *gurz* literally means “(an instrument) that weighs much or is very heavy.”

A corresponding English word for *gurz* is ‘mace.’ This word is French *massue*. I think that the English word ‘mace’ and the French ‘*massue*’ are the same as Avesta *masangha*

𐬀𐬀𐬎𐬎𐬌. Beeton, in his Dictionary of universal information, says, that mace is a “term of doubtful etymology originally signifying a club of metal used in warfare.” I think the root of the word is the ancient Aryan root *maz* **𐬀𐬀𐬎𐬎𐬌**, Sanskrit **मह** *i.e.*, ‘to be great’ which we find in the Latin word ‘*magnus*.’ So the word ‘mace’ is connected with ‘mass.’ ‘Mace is an instrument which is massive, heavy and great. Another corresponding English word for *gurz* is ‘club.’ It has a similar meaning and derivation. It comes from German *klump*, (*i.e.*, lump, or mass) which itself comes from *klumpton* ‘to press together.’ So, a club is a mass of a substance pressed together. So in their primitive significations, the words ‘*vazra*’ (*gurz*), ‘mace’ and ‘club’ have the same meaning. The *gurz* is an instrument that weighs very heavy. The mace (Fr. *massue*) is also an instrument which is massive or heavy. The club is an instrument which has a large lump or mass, *i.e.*, which is massive.

The Vendidad (chap. XIV. 9) gives the following list of the weapons of a Rathaëstâr (lit. one who stands and fights in a chariot) or a warrior.

A list of a warrior's weapons according to the Avesta.

1. Spear (*arshti*).
2. Sword (*karêta*).
3. Mace or club (*vazra*).
4. Bow (*thanvar*).
5. Quiver with a belt and thirty iron-pointed arrows (Zainish mat akana mat thrisâs-ayô-aghrûish).

वैघ्नी Vâghîâ. This god derives its name from Vâgh, *i.e.*, tiger. They say, that, at one time, the village suffered a good deal from the ravages of tigers. Cattle and even men were often killed by tigers. So the villagers, with common consent, founded the worship of Vâghîâ, *i.e.*, the tiger-god. There are no shrines or temples in honour of these village gods, but some rocks in the vicinity of the village, form, as it were, the abode of the deity, and the villagers resort there for worship and offerings. In the case of the above Vâghîâ or tiger-god, it is a small rock about a mile away from, the village of Kerwâdi that forms his abode. The red mark of koonkoo and some articles of offering turn the rock into an abode of their special god.

The villagers believe, that since the origin or foundation of the worship of the Vâghîâ or tiger-god, ravages from tiger have decreased in number. They have still, now and then, cases of tigers killing cattle or men, but that is due, they say, to their own fault, which consists in not giving the regular offerings to the god at its above-mentioned abode. The offerings consist of cocoanuts, sindoor, &c.

The other village god of the village of Kerwâdi is चैरु Cherû. The rock which forms the abode of this god is about 100 yards from the village. His origin is due, they say, to an epidemic of fever, which occurred formerly in the times of their forefathers. Many people died of fever then. So, the worship of the god was founded to avert that epidemic. In cases of fever, the villagers resort to the above rock, and there give offerings to their Cherû or fever god.

Every village has its special god, and the abode of that god. Thus the village of भोर Bore, near Chawk, has its own god, known as स्रुंदी Srundî. On the Matheran hill itself, there is a god whose worship is to a certain extent common to all castes. It is the पितनाथ Pitnâth. He is worshipped by the Dhangars, by the Thakurs and by other tribes of the Hindus. His abode is a small rock jutting out from the ground, situated on the

south of the Charlotte lake. It is about 75 yards from the path which leads to the Danger point. The ground round this rock is covered with a large number of bells, about 100, of varying size. The presentation of bells to arouse the god to make him hear the prayers of the worshippers, forms a striking feature of the worship of the Pitnâth god here. The place is in the charge of a Dhangar, who, I was told lives in a village at the foot of the Garbut. He attends there for worship regularly, every Sunday, which is the bazar day on the hill.

16. Women are not permitted to take any active part in the worship of these village gods. They can go to the place where the gods are set up, and offer their obeisance, but they must stand at a respectful distance and never give any offering themselves. In case of children also, it is the male children who can offer, not the female children.

17-19. Brahmins attend for religious ceremonies, such as the marriage or funeral ceremonies. In funeral ceremonies, it is the Brahmin who generally first kindles the fire for the ceremony. He then says some *mantras* before the victuals that are placed there. If a Brahmin is not at hand, a Koombhâr (potter) can officiate. The funeral ceremonies are generally performed on the 10th day after death. The fee for the Brahmin, or in his absence for the Koombhâr, varies from two annas to one Rupee.

18. The Thakurs bury their dead. They generally bury with the head towards the west.

20. No animals are specially worshipped. Snake worship is not prevalent among them. Only those who are believed to know the charm of curing snake-bites, worship the snake on the Nâg-panchni day, which is a general holiday for snake-worship in many parts of India.

21-22-23. Their occupation is cultivation. They till Government land on paying an annual sum per binghâ.

26. They eat mutton, fish and fowls, not beef or pork. They do not eat snakes. They drink liquor.

27. They eat food prepared by Brahmins, Dhangars and Koonbis, but not that prepared by any other caste.

They smoke a (બીડી) cigarette prepared by a Dhangar, but not if it is once smoked by others. If it is smoked by one of their own caste they can smoke it. They drink the water offered by a Brahmin, Dhangar or Koonbi, but they do not drink from the same pot from which a part is drunk by people of other castes.

In the whole village of Kerwâdi, consisting of about 100 men, there was not a single individual who can write anything.

The following is a cradle song which I heard at the Thakur village of Kerwadi:—

પંદરપુર પરગાનાં
 બાયાએ દરવાજાના ફૂલાંએ પાલનાં.
 હલવા ગો સયાનો.
 સંગતી, રામાલા મી ચુંતલી કામાલા.
 આંબા કાપુ ચાકુએ
 રસ જેવું વાતીએ
 રસાચા સુગરણી કે બાયા આમચા.
 બાયા અમચા બરાયા.
 આંત જાતલે ચરાયા.
 તે બાયાચા માલામદી જાઈ સીંપુ.
 જાઈ સીંપીતાં
 ઉગાવલી નખેત્રા.
 અમી માચુ બાયાપસી તાંણીઆલા.

Translation.

In the province of Punderpur there is a cradle of flowers on the door of the goddess.

Oh, lady friend ! you rock the cradle.

Tell Rama I am busy.

I cut the mango with a knife, and take the juice in a cup to our goddess to take the smell of the juice.

Our goddess is a good one.

She took the child in the hand for taking her out in the open air.

I will scatter (the flowers of) Jâin in the grotto of the goddess.

While the (flowers of) Jâin were being scattered

There appeared the constellation on the horizon.

I ask in prayers from the goddess small children.



6. Sling with an arm-string with thirty sling stones (fradakhshana snâvarê-bâzura mat thrisâns-fradakh-shainyâish).
7. Cuirass (zrâdha).
8. Hauberk (kûiris).
9. (Mettalic) Veil ¹ (paiti-dâna).
10. Casque (Sâra-vâra, lit. a cover of the head).
11. Girdle or Belt (kamara, lit. that which was put on the waist).
12. Leg-armour (râna-pâna, lit. thigh-protector).

In this list of the weapons, the *vazura*² i.e., the *gurz* or mace stands as the third weapon, and occupies an important place.

The above list of the weapons of a warrior is given in a chapter which treats of the atonement of a particular kind of fault or sin. The spirit of the chapter teaches, that a wrongful act, can, to a certain extent, be atoned by a righteous act or acts. Charity is one of these acts. Charity assumes different forms. One of the forms of charity is the presentation, to a poor professional man or to a tradesman, of the instruments and means to carry on a profession or trade. Military service is a kind of profession. A soldier is as useful for the good of the society as a priest, though the latter stands higher in position and usefulness. We must bear in mind, that a soldier in those olden times was not one like a modern soldier. It seems, that he had to find his own weapons and accoutrements. So, it was an act of charity to help a poor warrior with the implements of his profession.

¹ Profs. Darmesteter and Jackson, following the Pahlavi tradition, translate this word as "tunic." But 'tunic' is a garment, and so, as such, it cannot be included in the list of weapons. It appears from the Shâh-nâmeh of Firdousi, that at times, combatants chose to conceal their faces from their antagonists. So, the *paitidâna* (like the *paitidâna* or *padân* of the priests) was a metallic plate or cover which concealed the face.

² The Pahlavi rendering of this word is 𐬔𐬀𐬎𐬌. Vide Spiegel's Pahlavi Vendidad, p. 171 l. 22.

Thus the presentation or gift of weapons carried an idea of an act of righteousness or charity, when the gift or presentation was made to a deserving poor pious warrior or soldier, who, like the knight of the age of Chivalry, fought for the cause of truth, and to help the poor and the weak, and who thus shewed himself to be a member, as it were, of a church militant. This view gives to the *gurz* or mace an idea of a religious weapon. It is for this reason, that we find it as a weapon in the hand of Mithra, the Yazata or Angel of Light and Truth. It is for this reason, that a Zoroastrian invokes the *gurz* in the Khorshed Yasht.¹ He says: "Yazâi vazrem hunivikhtem kamêrêdhê paiti daêvanâm," i. e., "I invoke (the assistance of) the mace which is aimed well on the heads of the demons."

We see in this passage, that a spiritual idea is associated with this physical weapon. The *gurz* is held by Mithra to be used against the daêvas or demons, i. e., the wicked beings. In the Meher Yasht, we find the spiritual idea more clearly developed. There we read² "*mainyavaçao vazenti mainyavaçâo patenti kamêrêdhê paiti daêvanâm*", i. e., "They (the maces) pass through spiritual spheres (and) fall over the heads of the demons through spiritual spheres".

Khorshed is the Yazata presiding over Sun. Mithra is the Yazata presiding over Light and Truth or Justice. The Sun, shining during the day, destroys good many *daêvas*. He destroys the germs of physical diseases. He destroys many other evils also. Where the (Khorshed) shines well and where Light (Mithra) predominates, there prevail plenty and prosperity, truth and justice. So, Mithra the Yazata of Light is specially represented as carrying the *gurz* as a symbol for the destruction of all evils. So, does the initiate (Nâvar) carry a *gurz* while going to his Dar-i-Meher (the gate or the house of Mithra), the temple where his initiation takes place.

Yt. VI, 5, also Khorshed Nyâish 15. ² Meher yasht 132.

It is only when it is used for the cause of the virtuous and the weak, either in the defensive or in the offensive (Yt. X 41) that it has its efficacy and is worthy of the praise of a true pious Zoroastrian. When used against the pious, the holy and the virtuous, who are under the protection of the spiritual beings, it loses its aim and effect, however well-aimed its blow may be (Hormazd Yasht, 18; Farvardin Yasht, 72).

The mace is also a weapon of the angel Sraosha, who is represented in the Vendidad,¹ as uplifting² it for striking the Dæva.

As said above, we learn from old Parsee books, that there were two kinds of maces. The one had the form of a big knob, full of points, at one end. The other had the figure of the

[illegible][illegible]

the mace, which is handsome, well-aiming, with one hundred knobs, with hundred points, well-hitting, knocking down the heroes, formed of yellow iron (*i.e.*, brass), well-gilt with gold.

Mithra is also represented as holding a similar knob-edged mace in his hand in another part of the Meher Yasht.⁴

In the Pahlavi Minokherad we find a reference to the spiritual side of the use of the different weapons of ancient Persia. Therein we read as follows:—

¹ Vendidād XVIII 30, 33, 36, 39, 42, 45, 48, 53, 56.

² *Apa-yukhta*. *Vendidad XVIII*, 30.

Yt. X, 132.

Ibid 96.

Another word for a mace in the Avesta is gadhâ (Yasht X, 101, 131; Yt. IX, 10). Gadhâ-vara, i.e., a mace-bearer is the epithet of the Irânian Keresâsp (Yt. XIII 61), just as गदाधर gadâ dhara, i.e., a mace-holder is that of the Indian Vishnu.

From all these references in the Avesta, and from the episode of Zohâk and Faridun in the Shâh-Nâmeh, what we gather for the symbolic signification of the *gurz* in the Nâvar ceremony is this: Every man has to fight, as it were, a battle in this world. It is a battle against evil, evil in himself and evil in others, evil of his own passions and evil emanating from others. The *gurz* or mace is a symbol, signifying that, he, who holds it, has to fight against evil, whenever and wherever it is found. Fighting in this way and gaining victory, he has to establish authority, order, peace and harmony. Thus the *gurz* or mace is a symbol of authority.

It appears, that even after the downfall of the ancient Persian Empire under the Sassanides, the *gurz* continued to be an implement of war among the Mahomedan kings. With the invasion of the Mogul kings, it was introduced into India, where it was more an emblem of authority than an instrument of war. The *gurz*-bardârs (mace-bearers) were officials who carried royal messages. We find a reference to these in an account of the times of Aurangzeb. A number of these officers were sent by him to Daud-Khan who ruled as his deputy in Karnatic.¹

The *chobdârs* (چوبدار) of our times are the successors of the *Gurz*-bardârs of the Moguls. The word *chub* in Persian means "wood." It is the Sanskrit kshupa (क्षुपा) a "tree with small roots, a shrub." It seems that, when the mace ceased to be an instrument of war, and when it began to be used as an instrument of authority, it began to be made of wood instead of metal.

¹ Storia do Mogor by Manucci, translated by W. Irvine. Vol. IV, p. 256.

We find that even in English courts and institutions now-a-days, the mace is a sign of authority and dignity. The Court of Justice has its mace and its *chobdârs*. The ruling authorities have similar things. The University has its own mace. The House of Commons has its own mace which is placed, as a symbol of authority, on the table before the speaker when he personally presides at the sittings, but is placed under the table when the whole house sits into a Committee or when somebody else is presiding at the sitting. When Cromwell had an altercation with the Long Parliament, and when he wanted to dissolve it, he entered into the Parliament house with his three hundred soldiers and asked a soldier to seize the mace, which was the symbol of the authority of the great council, calling it a mere bauble. He said "What shall we do with this bauble? Here, take it away."¹

As said above, the *gurz* is spoken of by Firdôsi as *gâv-paêkar*, *gâv-sar*, &c. Among the Parsees, it is also spoken of ordinarily as "*Gâv-iâni Gurz*." There is no word as 'Gâviâni' in Persian in the sense of cow-like. But there is a word Kâviyâni (کاوایانی) i.e., of Kâveh. Kâveh is the name of the blacksmith referred to in the above episode as the leader who raised a revolt against Zohâk.

Firdousi speaks of a banner as the Kâviâni banner. He calls it Kâviâni darafsh (کاوایانی درفش) i.e., the banner of Kâveh. The Persian word *darafsh* is Avestaic *drash*

(درافش), Sanskrit ध्वज, French drapeau, i.e., banner.

When Kâveh raised the standard of revolt, he prepared a banner out of the piece of leather, which he placed over his feet as an apron, while working on iron. He put that piece of

¹ Hume's History of England (1869), p. 450.

leather on a spear and raised it as a banner.¹ This banner is said to have then become the national banner of Irân and continued to be so up to the time of the fall of the Sâssânian Empire at the hands of the Arabs. Each succeeding monarch renovated it and embellished it with new embroidery and fresh jewels, and it is said that it was worth millions when it fell into the hands of the Arabs.

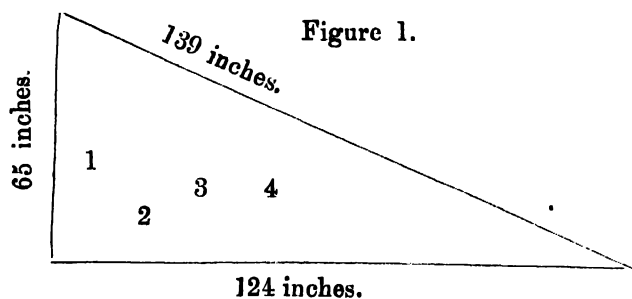
This banner is said to have borne over it the figure of a cow. We have no authentic statement for it. It seems that the original name of the banner, namely Kâviâni (*i.e.*, of Kâveh the blacksmith), was turned or corrupted into Gâvyâni (the letter 'k' (ک) and g (گ) being well-nigh similarly written in Persian) and so, it was thought that, like the cow-faced *gurz* or mace, the banner also carried the figure of a cow. Firdousi does not connect it with the figure of a cow, as he does in the case of the *gurz*.

I produce before the Society, two banners, known as Gâvyâni *jundâ* (*i.e.*, the cow-faced banners). I give here, the photographs of the two banners. One carries the figure of the face of a cow over it. It has also a fire-vase over it, as an emblem of Zoroastrianism. The following figures give an idea of their size and of the different emblems on them. One bears over it the words "જરગુરાતી દીનમે કાળશી રામેત *i.e.*, the intercalary month is certain in the Zoroastrian religion." I have given the size of the different sides of the triangular forms of the banners in the figures. I have marked over the figures numbers in English and have enumerated in a table, the different emblems marked on the banners in the places corresponding to the numbers. On one of the banners, (fig. 1), at 1, stands the above Gujarati inscription. At 2, 3 and 4 we find flowers, a fire-vase and a *gurz*. On the other

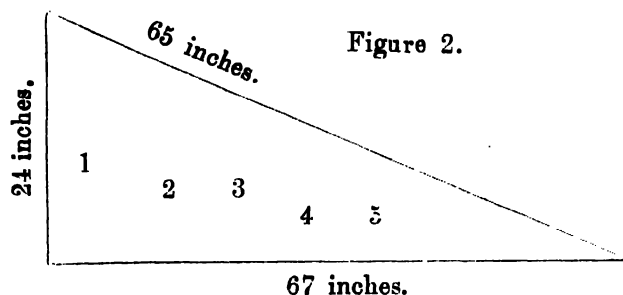
از آن چرم کاهنگران پشت پای ∴ بپوشند هنگام زخم درای¹
 جان کاوه آن بر سر نیزه کرد ∴ همانکه زبا زار برهاست کرد
 (Mohl, I. p. 88.)

banner (fig. 2), on the places marked 1, 2, 3, 4 and 5 we find acrown, a *gurz* (mace), a *kolah* (a royal warrior's cap), a sword, and a throne, respectively.

1. જરવુશતી દીનમો કપીશો શાખેત.
2. Flowers.
3. Fire-vase.
4. Gurz (mace).



1. Crown.
2. Gurz (mace).
3. Kolah (cap).
4. Sword.
5. Throne.



These banners have, I am told, a very interesting history of their own. We know that the Kāvīāni banner was carried by the ancient Iranians in their warfare with foreigners, but the Parsees of the end of the eighteenth and of the early part of

the nineteenth century carried their *gāvdyāni* banner in their warfare with their own co-religionists. It was a war of words, not of weapons.

In the early part of the eighteenth century the Parsees of India were divided into two factions, arising from what is known as the Kabisha controversy.¹ That controversy led to a good deal of discord which culminated even in hand-to-hand fights, here and there. The legend in one of the banners shows its connection with the Kabisha controversy. The banners are more than 100 years old. They have been kindly lent to me for the occasion by Mr. Pestonji Nusserwanji Pavri of Bombay.

I think the Parsee Community should now have a museum of its own, where such old relics can be collected and taken care of. They are scattered in the hands of different families and they require to be collected in one place. There are a number of old documents relating to their old history in India which are likely to be lost in a short time. For example, the documents which I produced before our sister society, the Bombay Branch of the Royal Asiatic Society, when I read my paper on "The Parsees at the Court of Akbar and Dastur Meherji Rana," and the documents, signed by some of the Gaikwars relating to the history of the Naosari Parsees, of which I have given fac-similes in my book entitled "A Few Events in the Early History of the Parsees."

Perhaps a separate museum for such relics and documents may be considered very expensive. So, a section or a room may be attached to an existing institution. I suggest that such a section may be attached to the Prince of Wales Museum that is to be started shortly in our city. A rich Parsee gentleman can offer a sum to Government to build or to reserve a separate room for the purpose.

¹ Vide K. R. Cama Memorial Volume, pp. 175-81.

THE KASHAS OF THE IRÂNIAN BARASH- NUM AND THE BOUNDARY LINES OF THE ROMAN LUSTRUM.*

Read on 30th June 1909.

President—MR. R. E. ENTHOVEN, I.C.S.

In many Parsee rites and ceremonies, furrows or boundary lines have to be drawn. These furrows

What is a Kasha ?

or lines are called Karsha (کارشا)

in the Avesta, Kash (کاش) in Pahlavi and Kash (کاش) in Persian. As they are popularly spoken of as *kashas*, we will use this word in this paper. The Avesta word Karsha is the same as Sanskrit Karshu (कर्षु). It comes from the Avesta root Karesh (Sanskrit कर्ष, Persian کشیدن) to draw,

(a) The principal ceremonies in which the kashas are drawn

The principal ceremonies in which the kashas are drawn.

are the purification ceremonies. The principal purification ceremony is that of the Barashnum. This form of purifi-

cation has taken its name from the word 'bareshnum', which is the accusative singular of the word 'bareshnu' which means 'head'. In the description of this particular kind of purification in the Vendidad (Chap. VIII, 40), it is enjoined that the purification of the different parts of the body must begin from the head (bareshnu). Hence the word has given its name to the ceremony.

(b) The *kasha* or boundary lines are also drawn in the preliminary ceremony for the disposal of the dead. I have thus referred to this ceremony in my paper before this Society entitled "The Funeral Ceremonies of the Parsees: Their Origin and Explanation."¹

* Journal Vol. VIII, No. 7 pp. 520-30.

¹ P. 7; *vide* Journal of the Society, Vol. II, o. 7, p. 411.

"After placing the body on the slabs of stone or on the ground dug and prepared as above one of the two persons draws with a metallic bar or nail three "Kasha" or deep circles. This is intended to show that the ground within the circle is the ground temporarily set apart for the dead body and that nobody is to go to that part of the ground, lest he catch contagion."

Thus, the object of drawing the *kashas* in the purification ceremonies and in the funeral ceremonies, is to draw, as it were, "Boundary lines," within which the impurities, contagion or infection may be confined. It is to secure purity, safety and health to others, outside the lines or circle. In cases of infected districts, we now speak of "drawing the cordon." In the Avesta language, that would be spoken of as "drawing the *kasha*."

(c) There are other sets of ceremonies or rites in which also 'kashas' are drawn. They are generally known under the technical name of *pâvis*. The word *pâvi* comes from the word *pâv*, i.e., pure. The word *pâv* is another form of *ba-âv* (*ba-âp* or *ba-âb*), i.e., with water. As water is the principal thing with which an impure thing is purified, the word *pâv* is derived from *âv*, or *âp* or *âb*, i.e., water. So, the word *pâvi*, which comes from the word *pâv*, means a boundary line which confines pure things within a limit and marks them off from impure things. So, the word *pâvi*, which is another form of *kasha*, and which also is a boundary line, has a signification, which, though similar, is reverse of that implied in the word '*kasha*', of the purificatory and funeral ceremonies. By the word *pâvi*, is meant a boundary line which confines and preserves the purity of sacred things enclosed within it and which keeps away from it the impurities that are outside it.

These boundary lines (*pâvis*) of the third kind are drawn for the performance of liturgical ceremonies like the Yaçna,

The object for which the *kashas* are drawn.

The *Kashas* in the liturgical services known as *pâvis*.

the Visparad, the Vendidad and the Bâj. In the Fire-temples where these ceremonies are performed, these *pâvis* are permanently drawn¹ by grooves in the stone work of the floor. In places other than the temples, which are temporarily prepared or set apart for the performance of these ceremonies, the *pâvis* are either dug in the ground or are prepared by spreading a quantity of sand over the place and drawing a furrow into it.

These *kashas* or *pâvis* of the Parsees are similar to the boundary lines of some of the ceremonies of the ancient Romans. These boundary lines of the Romans resemble more the *pâvis* of the Irânians than their *kashas*. They are intended to keep off impurities or evils from the place or places enclosed within the boundary lines.

The paper on "Lustratio" by Mr. W. W. Fowler in the book entitled "Anthropology and the Classics," edited by Mr. R. R. Marett, which has suggested to me the subject of my paper, gives us a good idea of the Roman *kashas* or boundary lines.

The Lustratio (purification) of the Romans resembles, to some extent, the Barashnum of the Irânians. Both are purificatory ceremonies. But, while the Irânians had confined their Barashnum to the purification of man, the Romans had extended their 'lustratio' to the purification of animals and even of cities and places. Among the Romans, processions, or "slow-ordered movements in processions so characteristic of the old Roman character,"² came to be associated with purifications. The processions, which are "characteristic still of the grandeur and discipline of the Roman Church in Italy," are, as it were, an heritage from ancient Rome.

¹ Vide "Le Zend Avesta," par Darmesteter Vol. I, Introduction p. LVIII, plate 1, for these *pâvis* in the Fire temple of the Seth Jejeebhoy Dadabhoy Parsee Fire-temple at Oolaba.

² Anthropology and the Classics, by Mr. Marett, p. 169.

Among the Parsees, the practice of the Barashnum purification arose from the idea of removing physical impurities, caught, or believed as likely to have been caught, by coming into contact with dead bodies or with other decomposing matter. So, among the Romans also, the original idea of *lustratio* or purification arose from the idea of the removal of impurity, caught by "some mysterious miasmatic contamination."¹

The words *februim*, *februaire* are Latin words older than *lustrare* or *lustratio*. From them comes the word February, which was the month of purification among the ancient Romans. *Februum* was the material or object which was used by the Romans on particular occasions for purification. "Water, fire, sulphur, laurel, wool, pine-twigs and cake made of certain 'holy' ingredients, and at the Lupercalia, strips of the skin of a victim" formed such purificatory materials among the Romans.

Among the Irânians, water, *gabmez* (cow's urine), fire or rather its product, ashes, and pomegranate twigs (*urvarâm*) formed the principal purificatory materials. The *draona* or the sacred cake was required by the priest who performed the purificatory ceremony. Thus, we find that among the purificatory materials of the two nations, water, fire and the sacred bread were common.

From the fact, that fire and water are useful to give physical purification, they began to be used latterly as symbols of purification, both physical and mental or spiritual. Take for example, fire. The very root of the word is *pu*, Avesta *pu* (𐬥𐬀), Sanskrit *ṣ* to purify. Latin *pu-nire*, French *pu-nir* and English words, like purity, punishment, penalty, and purge, come from the same root 'pu', i.e., to purify. Air was

From physical purification to spiritual purification.

¹ *Ibid.* p. 170.

purified, whenever and wherever fire was burning. Thus, fire, the physical purifier, became a symbol of purification. The symbolism was then extended to its product, ashes, also among the Irânians.

The very word 'lustratio' or 'lustrum' has some indirect connection with fire. It is derived from "lucere, to shine." That, on which the light of sun, fire, etc., falls, is purified. So, it is natural, that fire should play a prominent part in the "lustrum" of the Romans.

According to Mr. Fowler, the abovenamed terms "*februum* and *februare* belong to an age, when material contamination e.g., from a corpse or from blood—in other words, from things 'taboo'—could be got rid of by magical means, *lustrare* and *lustratio* to an age when the thing to be driven and kept away is spiritual mischief." ¹

Mr. Fowler draws a line, in the case of the Romans, "between a magical period and a religious period." ²

Physical purification.

I am inclined to draw a similar line in the case of the Irânian purification, and I would distinguish the period, not as magical and religious, but as physical and spiritual (*tani va ravâni*). It appears that, at first, the purification was meant as a remedy for physical impurities, such as those likely to be caught from contagion or infection from diseased or dead persons. One must remember here what Professor Darmesteter says of the Funeral Ceremonies of the Parsees, in the description of which, he makes a great use of a paper on the Funeral Ceremonies read by me before our Society: He says:—

"On verra qu'elles (les cérémonies funéraires) se résument en deux mots,—deux mots d'hygiéniste: isoler le centre d'infection, détruire ce centre. Ce qui distingue la conception Zoroastrienne de la conception européenne, c'est que nous ne nous occupons d'isoler et de détruire l'élément mort qu'en cas

¹ *Ibid.*, p. 171.

² *Ibid.*

de maladie dite infectieuse: dans le Zoroastrisme la mort est toujours infectieuse et contagieuse.”¹

Of the object of Zoroastrian purification, Professor Darmesteter says: “La purification a pour objet de chasser cette contagion qui passe du mort au vivant, du vivant au vivant, et la théorie de l’impureté et de la purification se réduirait en fait à une théorie de l’hygiène, n’était que cette contagion est conçue comme l’œuvre d’êtres surnaturels, que nos microbes sont érigés en Daêvas.”²

Shearing off the superfluities, the Avesta teaching of purification comes to the axiom of “Cleanliness is Godliness.” Professor Darmesteter says on this point “L’axiome *Cleanliness is next to Godliness* serait tout a fait Zoroastrien, avec cette différence que dans le Zoroastrisme *Cleanliness* est une forme même de *Godliness*.”³

From all these points, we see that the original idea of purification in Zoroastrianism was that of purification from physical impurities. But, latterly, a spiritual signification began to be added. Physical purity was considered to be an emblem of mental and spiritual purity. Even when there was no chance of physical contagion or infection, and so, even when there was no necessity of a physical purification, the rites and ceremonies of purification were gone into for mental or spiritual purification. A Zoroastrian, nowadays, when he goes through the purification of *nân* (Sanskrit *snân*, literally a bath), says that he goes through it for his *pâki-i-tanva*, *yaozdathrya-i-ravânrd*, i.e., for the purity of his body and for the purification of his soul.

Mr. Fowler, in the passage quoted above, speaks of things ‘taboo’ among the Romans, such as a corpse or blood and says that material contamination from them was got rid

Things “taboo” from which physical purification was sought.

¹ “Le Zend Avesta” par Darmesteter, Vol. II. Introduction, p. XII.

² *Ibid*, p. X—XI.

³ *Ibid*, p. X.

of by, what he calls, magical means or purification. Among the Parsees, the things or sources 'taboo,' which give material contamination and which require purification, are the following:—

1. All dead matter, especially the corpse of a man or a dog, and things or persons that come into contact with these.
2. Women in their menses.
3. Women in child-birth.

Among the Romans and the Irânians, we find the following cases of 'taboo' and purifications common to both.

1. The Flamen Dialis, a priest of Jupiter, "an official of a highly organized religious system," was "afflicted with an extraordinary number of Taboos."¹

A Parsee priest who officiates within the inner circle of the fire-temple is similarly afflicted by various *taboos*.

2. Among both the nations, the women in child-birth required purification. The same was also the case with the newborn child.

3. After a funeral, the whole family was required to go through an ordinary purification.

There is one particular and principal difference between *februare* and *lustrare*, the Roman processes of purification, and the Barashnum and the *Nân*, the Irânian processes of purification. Among the Irânians, the purification was an individual matter. Not so among the Romans. Among the Irânians, it were individual men who had come into contact with impurities that went through the purification. We do not find the whole community or village or city going through a purification process, in a body or a group. This wholesale process of a whole city being purified, brought with it the process of processions and processional rites

Principal difference
between Roman and
Irânian purification.

¹ Anthropology and the Classics, by Mr. Marett, p. 172.

among the Romans, the like of which we do not see among the Irânians.

Mr. Fowler thus explains the Roman process. "In order to understand clearly how this necessity of getting rid of hostile spirits came to suggest those solemn processional rites which we associate with the word *lustratio*, we must fully appreciate the fact that the earliest settlers in Italy who had any knowledge of agriculture found it a country of forest-clad hills; the river valleys were marshy and unhealthy, and the earliest settlements were in clearings made in the wood-land.

. . The first thing, then, to be done was to make a clearing, and this was a most perilous task, for when you cut down trees and dig up the soil, how were you to tell what unknown spirits you might be disturbing and aggravating? They might be in the trees and the plants, they might be in the animals whose homes were in the trees and the ground, the rocks and the springs And when your clearing was complete, and you had settled down with your own household spirits . . . there was yet another difficulty of the greatest importance, *viz.*, to keep those wild ones still dwelling in the wood-land around you from encroaching on your clearing or annoying you in your dwelling The permanent difficulty was to mark off your cultivated land from the forest and its dangerous spiritual population, in some way by which the latter might be prevented from making itself unpleasant. You must draw a definite line between good spirits and bad, between white spirits and black. Here it is that we find the origin of a practice which lasted all through Roman history, passed on into the ritual of the Church, and still survives, as at Oxford on Ascension Day, in the beating of parish bounds. The boundary of the cultivated land was marked out in some material way, perhaps by stones placed at intervals, like the *cippi* of the old Roman *pomerium*, from the wood-land lying around it; and this

boundary-line was made sacred by the passage round it (*lustratio*) at some fixed time of the year—in May as a rule, when the crops were ripening and especially liable to be attacked by hostile influences—of a procession occupied with sacrifice and prayer.”¹

The boundary-lines in the above Roman process of marking out the lines, within which evil influences cannot work,—a process which led to the extension of the process of “*lustratio*” to other spheres—resemble the Kashas in the Irânian purification of the Barashnum.

As Mr. Fowler says: “This religious process, the fencing out of hostile spirits by a boundary-line, and the discovery of the proper formulæ for preserving it and all within it, may and indeed must have been the work of ages. But once discovered, the principle of it could be applied to any land or other property of man, and also to man himself.”²

What Mr. Fowler means to say is this: The process of drawing out the boundary-lines round a city or a village, to keep off evil influences from the city or village, was extended to farms, to the property of man and then to man himself. In fact, what he means to say is that, at first, the process of lustral purification applied to large acres of land, then to farms, then to individual man. I think it is more probable that the process was the reverse. The original idea was that of purifying a man individually from foreign impure influences, physical and spiritual. That idea was latterly extended to larger spheres, to land and to farms, villages, and cities. Among the Irânians, it began with man and remained confined to man and his personal belongings.

The lustral rites of the Romans gradually spread and “we know that there was at Rome a lustral rite called *Amburbium*,

¹ “*Anthropology and the Classics*,” pp. 174-77.

² *Ibid* p. 182.

which probably took place at the beginning of the month of purification (February)."¹

Mr. Fowler, on the authority of Livy, describes a Macedonian method of the lustral process for purifying an army. The method was "to march the whole host in spring before a campaign between the severed limbs of a dog."¹ This reminds us of the use of a dog in the Irânian purification rite of the Barashnum.

The event of a whole army passing through the purificatory process of the lustrum was taken advantage of for holding a grand review of troops. Hence the word lustration came to mean 'a review of troops.'

Similarly, the event of a whole city passing through the purificatory process of the lustrum was taken advantage of for holding a general census of the population. Hence the quinquennial periods of the Roman lustrum were the periods for taking the public census.

In this connection, one must note, that a similar case existed among the Hebrews. Just as the Romans took advantage of their quinquennial period of 'lustration' or general purification and took the census of their population at their Campus Martius, so among the Hebrew also, their purificatory ceremonies had some relation with their census. In fact, 'Numbers,' the very name of the Old Testament book, which refers to the purificatory ceremonies above referred to, shows, that it was so called, because the people were numbered.

¹ *Ibid.* p. 108.

TWO IRANIAN INCANTATIONS FOR BURYING HAIR AND NAILS.*

Read on 29th September 1909.

President—MR. JAMES MACDONALD.

Mr. R. Campbell Thompson's recent book, entitled "*Semitic Magic. Its Origin and Development*," has suggested to me the subject of this paper. While speaking of exorcism, the author says :—

"In all magic, three things are necessary for the perfect exorcism. First, the Word of Power, by which the sorcerer invokes divine or supernatural aid to influence the object of his undertaking. Secondly, the knowledge of the name or description of the person or demon he is working his charm against, with something more tangible, be it nail-parings or hair, in the human case. Thirdly, some drug, to which was originally ascribed a power vouchsafed by the gods for the welfare of mankind, or some charm or amulet, or, in the broadest sense, something material, even a wax figure or 'atonement' sacrifice, to aid the physician in his final effort. Almost all incantations can be split up into three main divisions, each with its origin in these three desideratives.

"The Word of Power consists, in its simplest form, of the name of some divine being or thing, called in to help the magician with superhuman aid. In the New Testament, its use is obvious. 'Master, we saw one casting out devils in thy name,' exactly expresses the beliefs of all time A Christian monk, Rabban Hormizd the Persian, banned, 'the devils of the impure Ignatius' with the words 'By Jesus Christ I bind you, O ye trembling horde' ¹.

* *Journal*, Vol. VIII, No. 8, pp. 557-72.

¹ *Semitic Magic*, by R. C. Thompson. Introduction, pp. xlii-xlii.

"The second component of the perfect charm was that the magician should know something, even if only the name, of the person or demon whom he hoped to bring into subjection. The origin of this would appear to have arisen in the beliefs about hair, rags, or nail-parings, which are collected and wrought into the charm as the connecting links between it and the victim. If these are wanting, then the name alone will be enough, for want of anything better; in the case of a demon, it is obviously the only emanation that the sorcerer can obtain of him, and hence to learn the name came to be regarded as the equivalent of obtaining something more tangible. This is the reason for the long catalogues of devils that the Babylonian wizard repeats in the hope that he may hit on the correct diagnosis of the disease demon, who will straightway come forth when he perceives that his name is known"¹.

"The third and last part of the spell, is the ceremony with water, drugs, amulets, wax figures, etc. The simplest form that this can take is pure water with which the demoniac is washed, plainly with the principle of cleansing lying underneath it."²

Then speaking of sympathetic magic, the author adds: "Much of the magician's art consisted in his ability to transfer a spiritual power from its abode into some object under his control. In other words, he employed a form of that peculiar wizardry which is known as sympathetic magic. This force is a species of sorcery which shows itself in its crudest form in the use of small figures of wax or other plastic materials fashioned with incantations in the likeness of some enemy, and then pierced with nails and pins, or melted before the fire, that their human counterpart may by these means be made to suffer all kinds of torment. This is the more intelligible when, by the recognized rules of magic, it is considered more effective to obtain some portion of the

¹ *Ibid.* pp. l-li.

² *Ibid.* p. li.

victim's nails or hair, or earth from his footsteps, or even his name, as an additional connection whereby the wax figure may be brought into still closer affinity with its prototype."¹

This belief, *viz.*, that a magician or an evil-doer tries his magic or his evil machinations through one's hair or nails, seems to be common among many other nations besides the Semitic nations, referred to by Mr. Thompson. This belief, among other reasons, seems to be the origin of the custom of burying hair and nail-parings observed by some people.

We find in the Vendidad of the Parsees an injunction to bury the hair and the nails, and not to leave them exposed. The cause assigned there is different. But it appears, that even in Irân, latterly the hair and nail have been considered to be the instruments of the magic of a magician. This injunction has led to the formation of two separate *nirangs* or incantations in later times. We are not sure, whether the Vendidad injunction began with the idea of saving the original owner of the hair and nails from the clutches of the magician. What we find there, is a belief that the hair and nails, if left unburied, bring harm and injury to mankind, and give additional power and strength to the Daêvas or demons to do harm to mankind.

I give below the two *nirangs*, as given in an old manuscript of Dârab Hormuzdyâr's Revâyet in the Library of the Bombay University, correcting the incorrect orthography of the Avesta quotation here and there from the text of Westergaard.

In the Persian Revâyets,² we find two *nirangs* (incantations) with directions as to how a Zoroastrian was to dispose of his superfluous hair and nails. They are given under the heading *نیرنگ ناخون پریدختن* and *نیرنگ موی پریدختن* *i.e.*, incantations for taking care of, or for being cautious about

¹ *Ibid.*, pp. 142-143.

² *Vide* the Manuscript of Dârab Hormuzdyâr's Revâyet at the Bombay University Library, Vol. I, folio 157.

of noxious creatures (*Khrashtas*) of the type of the lice
(دود) ¹.

To avoid this calamity, it is enjoined that the hair and the nails must be buried in the ground, a little away from the habitations of men,—ten steps away from pious men, twenty steps from fire, thirty steps from water, and fifty from the Barsam used in liturgical services.

In the case of hair, if the ground is hard, one must dig a hole half a span of the hand (*dishiti*) deep, but if it is soft, one span. In the case of nails, one must dig a hole of the depth of the top-joint of a finger. Having dug these holes, one must put the hair or the nails in three respective holes or pits. While doing so, in the case of the hair, one must recite the words “At akhyâi ashâ Mazdâo urvarâo vakhshat” ² i.e., “Mazda made the vegetation grow through Asha for it (i.e., the cattle).” In the case of nails, one must recite the words: “Ashâ Vohû mananghâ yâ sruyê parê magaônô” ³ i.e., “With Asha and Vohu-manô, who are to be praised before the greatest.” ⁴

Having thus buried the nails, one has to recite again a short formula, “Paiti tê marêga” ⁵ which is rendered, thus:—

“To thee, O Bird Asho-zusta, ⁶ I show these nails:

“These nails I devote to thee.

“May these nails, O Bird Asho-zusta, be thy lances, swords, bows, thine arrows the swift flying, thy sling-stones which are to be employed against the Mazanian Daêvas.” ⁷

¹ This ancient idea of the connection of virulent plague with the spread of noxious creatures of the type of the lice; reminds us of the modern notion of the connection of plague with fleas. Have hair and nail-parings, as filth, any connection with plague?

² This is a quotation from Yagna XLVIII, 6.

³ I bid XXXIII, 7.

⁴ Spiegel's Avesta, translated by Bleeker, Vol. II, p 92.

⁵ Vendidad XVII 9.

⁶ The word Asho-zusht: literally means “The friend of purity,” “loving purity.”

⁷ Spiegel's Avesta, translated by Bleeker I, p. 125.

It is further said, that if the nails are not thus disposed of and dedicated to the Bird Asho-zusta, instead of serving men as means or instruments to be used against the Mâzanian Daêvas (*i.e.*, the Daêvas of the country of Mazendrân), they would be used by the Daêvas against men. It is further enjoined that after thus burying the hair and the nails, one has to draw round the hole, three or six or nine kashas,¹ (lines of demarcation or limit) reciting three or six or nine Ahunavar formulæ.

We thus find from the above description of the Vendidâd, that hair and nails were directed to be buried with the recital of particular *nirangs*, with a view to avoid some mischief in the future. When they were carelessly thrown round about, it was believed that, that would lead to the growth and increase of noxious creatures like the lice which destroyed corn and clothes. If properly disposed of, as directed, they served as weapons or instruments in the hands of men for the destruction of the demons or evil powers. If not, they served as instruments or weapons in the hands of the evil powers to work destruction among mankind. Due attention to the directions for the disposal of the hair and the nails led to good for mankind in general, and carelessness in the matter led to harm. The good or harm was general and not individual.

The injunctions, though more honoured in the breach than in their observance by the modern Parsees, are still followed by some of the priests, especially those who observe the Barashnum, and perform, what are called, the inner liturgical ceremonies, *i.e.*, the liturgical ceremonies within the temples. Their strict observance now, in a city like Bombay, is not possible, because, if one were to dig the ground in front of his house or temple, he would be subject to municipal fines, etc. But, in case of fire-temples, which have a compound of their

¹ *Vide* my paper on "The *Kashas* of the Iranian Barashnum and the boundary lines of the Roman Lustrum," in the *Journal of the Anthropological Society of Bombay*, Vol. VIII, No. 7, pp. 520-530. *Vide supra*, pp. 330-3.

own, or which have some similar convenience, the practice is still followed. It is followed to a greater extent by the priests of a place like Naosari, which is the head quarters of the priesthood. In the case of nails, it is more generally followed than in the case of hair. The knife,¹ with which they pare the nails, serves as an instrument to draw the *kashas* or the demarcating lines round the hole in which the nails are buried.

The Pahlavi Shâyast lâ Shâyast also refers to the above injunction of the Vendidad. It says, "They should not leave nail-paring unprayed for (*andfsudak*), for, if it be not prayed over (*afšard*), it turns into the arms and equipments of the Mazaniân demons."²

Now what is the abovementioned bird 'Ashô-zusta'? Literally, it means "the friend of purity or piety" or "loving purity." According to the Sad-dar (chap. xiv), it is the owl which is believed to eat away the nails.

Then, the question arises, why is this bird called Ashô-zusta? Prof. Darmesteter thinks, that it is called the bird Ashô-zusta in the Vendidad, and the bird of Bahman (Vohumana) in the Sad-dar, because the words Asha and Vohumana begin the formula of exorcism that is recited while burying the nails according to the direction of the Vendidad. I think it is perhaps so called, because the bird is believed to eat off the nails which were considered as impure and as a source of filth and infection.

Again, one may ask, if the following tradition about the owl may not entitle this much-abused and hated bird to be honoured with the epithet of "friend of piety or purity." It is given in the Journal and Proceedings of the Asiatic Society of Bengal, Vol. III, No. 3, of 1907, pp. 173-174,

¹ This knife is called ناخن چین *nākhunchin*, i.e., "the parer of nails," in the above incantation. *Vide supra* p. 344, l. 17.

² Chap. XII, 6, c. B. E. Vol. V, p. 342. The word *andfsudak*, translated as "unprayed for," by Dr. West, would be better translated by "on which no incantations are recited."

under the title of "THE BIRDS' COMPLAINT BEFORE SOLOMON, being an extract with a translation from the *Kitab u'l-Jamharah f'ilmel'l-Baziyarah*," by Lieut-Colonel D. C. Phillott and Mr. R. F. Azoo.

"It is said that once, by the inspiration of the Almighty, the birds went to the Prophet of God, to Solomon the son of David (peace and blessings on both of them), and saluted him with all reverence and said: 'Oh Prophet of God! we have come before thee, and stand here in thy presence that thou mayest regard us as thou regardest the rest of thy subjects, and mete out full justice to us, commending us to each other's care, and directing that no bird, either in the heavens or on the earth should oppress another; for we are now complaining to thee about four species of birds, well-known to us all. The first is the Hawk, who has succeeded in gaining the affection of man, and has risen in station to the highest degree, having no other foot-stool for his feet than the hand of kings, so that he now speaks not to us from pride, nor answers us out of hauteur and grandeur. We entreat thee to ask him what the cause of this silence is: to what is it due? The second bird is that hated bird known to men by the name of Owl. He dwells secluded in ruins and avoids habitations, nor does he repair to branched trees; and when we ask him the reason for this he says no more to us than '*Yâ hû yâ hû*.' We entreat thee to ask him what is the meaning of this expression, and to whom he alludes in these words."

"Then Solomon was surprised at their language and pondered on their intelligence and their way of putting things, and replied, 'I will see that you obtain your wishes in this, and I will put your questions to those against whom you have lodged objection.'

"He then summoned the first, namely, the Hawk. Then Solomon summoned the second, namely, the Owl, and said to him, 'Oh odious bird! why dost thou seclude thyself in ruins, avoiding

habitations; and why hast thou forsaken the companionship of birds on branching trees ?’

“The Owl said, ‘Oh Prophet of God ! He that regards the world is seduced, and he that knows that he will be called to account for his actions is sorrowful; so I busied myself with the thought of the One I fear and the One I dread; and I love no other friend but Him, and there is none in my heart except Him (*Hú*). So praise be to Him of whom it is said there is none but Him (*Hú*).’ Then he added :—

“ ‘Repeating the name of the only God is food for the souls of those that are lost in His love.

“ ‘Their bodies are emaciated through their fear of God, and through the sallowness of their cheeks they have risen to high eminence.’ ”

Prof. Darmesteter, while speaking of the 17th chapter of the Vendidad on which I have based my paper, says that the ideas about hair and nails referred to in the Vendidad “are connected among certain people at certain times with resurrection. So, in Ireland, it is directed that the hair may be buried, not burned. The Christian martyrs were, owing to this idea, afraid of the punishment of being burnt. The miracles of St. Eulalie were affected with this idea.” The Roman flamines also buried their hair and nails under a fruit tree. Prof. Darmesteter thinks that among the Parsees, the idea of hygiene is the principal idea. Whatever is separated from the body is dead and is therefore subject to corruption and infection. Hence its isolation. He says:

“Le culte des cheveux et des ongles qui fait l’objet de ce Fargard, s’est, chez certains peuples et à une certaine époque, combiné avec les idées relatives à la résurrection. En Irlande, il est défendu de brûler les cheveux, il faut les enter, le possesseur les retrouvera à la résurrection. C’est la même idée qui faisait tant redouter aux martyrs le supplice du feu et ramena tant de fois le miracle de sainte Eulalie. Les flamines devaient enterrer sous un arbre fruitier leurs ongles

et leurs cheveux; dans ce cas-là au moins la résurrection est hors de cause. Le point de départ de ces précautions est probablement dans cette impression, si sensible dans le Parsisme, que tout, ce qui est séparé du corps est mort et par suite est un siège de corruption et d'infection. Des idées d'hygiène n'y étaient donc pas étrangères."¹

Though not the nails, the hair were connected with the idea of resurrection among the ancient Irânians also. That appears from the Bundeshesh (XXX 6) where we read :

"Pavan zak hangâm min minô-i-jamik ast va min maya khun, min ûrvar mui, min âtash khaya chigunshân pavan bundeshesh padiraft khâhad " (Justi's text, p. 72).

I. e., at that time (of resurrection) will be demanded bones from the spirit of the earth, blood from water, hair from the plants, and life from fire, as they were accepted by them in the creation."²

Now, though we do not see directly in the Vendidad the belief that hair and nails are the instruments of a magician's magic, we find that, latterly, that belief was prevalent in Irân, and it was this very chapter of the Vendidad that was referred to by later writers as the authority for their statements. The 14th chapter of the Sad-dar, a much later writing, refers to this injunction and custom of burying the hair and the nails. It gives out in detail the directions referred to in the Vendidad, adding something of its own to what is contained in the Vendidad which it follows in the main. For example, it adds the following further injunctions and observations. 1. An Ahunavar should be recited while paring each of the nails. 2. The observation of all the directions in the matter makes the observer happy in both the worlds. 3. If one is away from his country, and if he does not know by heart the incantation of the section (in the Vendidad) known as that of "*paetitê mêtêga*," he must at least recite the Ahunavars.

¹ Le Zend Avesta par Darmesteter, II p. 236.

² *Vide* my paper on Astodân (Journ. of the Anthropological Society, Vol. I, No. 7, p. 446). *Vide supra* p. 31.

4. The nails must be interred in barren or hilly ground which is least frequented by man and which is free from moisture. 5. The bird 'Asha-zusta,' referred to as said above in the Vendidad, is here spoken of as one living upon the nails of man. It is also known as 'Koof' or 'Bahman morg.' The owl is the bird referred to. 6. Again, it is said that if the nails are carelessly thrown away, and if one of them falls in some eatables, it brings on sickness and disease (بیماری باریک) 7. It refers specially to the belief that the nails and the hair serve as instruments in the hands of wizards. It says: "It is altogether necessary that they do not leave them unbroken, for they would come into use as weapons (Silâ'h) of wizards. And they have also said that, 'if that fall in the midst of food, there is danger of pulmonary consumption.'"¹

According to the Persian Zarthusht-nâmeh, the enemies of Zoroaster accused him of sorcery by secretly placing hair, nails, blood and such other impurities in his room,² and got him imprisoned for sorcery. They did not like his new reformed religion. So, when he was preaching to king Vishtâsp the tenets of his religion, they bribed his door-keeper, got the key of his room from him, and secretly concealed in his bed hair, nails and such other impure things. They then accused him of practising magic through these impurities. The king sent his men to look for them in Zoroaster's room, and finding them in his room, found him guilty of practising magic and imprisoned him.

I may here refer to one or two other customs in connection with hair as observed among the Parsees.

The Parsee priests are enjoined by custom to keep beards. They are asked not to get their hair cut by barbers. They

¹ S. B. E. Vol. XXIV., p. 276.

² *جهان ناخن وموي وهم استخوان* : که افتاده از تن مردگان
(Livre de Zoroastre publié et traduit par F. Rosenberg. Persian text, chap. 43, p. 47, l. 916.)

must cut their hair themselves or get that done by their co-religionists. The priests of the Kadmi sect of the Parsees are indifferent in observing this custom. I remember having read in a book that the late Dastur Moola Firoze, the learned and famous head priest of the Kadmi Parsees, got his head shaved by a barber openly in the compound of his Fire-temple, and that while he was engaged in this operation, his devotees, who visited the Temple at the time, placed his *ushodâd* (money gifts) before him at a distance. The idea of not getting the hair cut by an ordinary barber seems to have arisen from the fact, that these barbers, at times, carried skin-diseases from one person to another through their unwashed razors, etc.

The custom that a priest should keep his beard, and cut the hair of his head but not shave it, has given rise to several special phrases in Gujarati which are common to the Parsees only and especially to the priests. For example, if one were to say, “ફલાનાએ માથું ઢોડાવી નાંચું,” i.e., “such and such a person has got his head shaved,” meant, that he gave up the profession of priesthood. At one time in Naosari, the headquarters of the Parsee priesthood, barbers were not generally admitted in Parsee houses or even in the streets. So people had to go to adjoining villages to get their hair cut or shaved. Two of these villages are Manockpore and Takori. They are situated on the other side of the river Purna, on the left of the road leading to Surat from Naosari. So, if one were to say, “So and so had been to Manockpore Takori”, it meant that “he has got his head shaved.”

Hair being considered impure from the point of view of the Vendidad, a Parsee custom, not generally observed now, enjoined that one must bathe after shaving, and not only that, but he must get all the clothes, which may be on the body at the time, washed separately before being mixed with the ordinary clothes to be sent to the washermen.

Up to a few years ago, the hair-cutting of an infant or child was something like a special event in a family. In some cases, a mother, who often lost her children in their infancy, took a vow, that she would not cut the hair of her children until at a certain age. I remember having heard that such and such a family went to Udwârâ, the seat of their ancient sacred Fire in India, to get the hair of their child cut there. That was in consequence of a sacred vow. They got the hair cut, and the first thing done after that was that the child was taken to the Fire-temple to offer thanks to God for keeping it alive so long. This custom seems to have been taken up from the hair-cutting ceremony of the Hindus.

We will note here a few more beliefs and customs in connection with hair and nails referred to by Mr. Thompson.¹

The Syrian Arabs believed that one can get at another's soul through his hair. "The story of Samson guarding his strength in his hair seems to have something in keeping with this belief." I think it is the same belief of guarding one's self which leads the clergy of almost all oriental nations to preserve their beards and to keep their hair.

The Arabs had a special ceremony known as the *'akikah* or the hair-cutting ceremony for a child, on which occasion they sacrificed a sheep.

"To this day in Syria, women vow to give a son to God, who is regarded as a sort of Nazarite, and his hair is not cut until he comes of age."

¹ *Semitic Magic* by R. C. Thompson.

"THE RAT PROBLEM AND THE ANCIENTS"*

Read—27th April 1910.

President—R. K. DADACHANJI, Esq, B.A., LL.B.

An interesting book, entitled "The Rat Problem," by Mr. W. R. Boelter, has suggested to me the subject of this paper. Mr. Boelter is, as he himself says, an "enthusiastic disciple" of Mr. Zuschlag of Copenhagen, the author of a book, called "The Rat and Civilization," who, after a persistent agitation, got a Danish Rat Law passed in Denmark for exterminating rats. The agitation of Mr. Boelter and Mr. A. E. Moore has led to the formation of a Society, called "The Incorporated Society for the Destruction of Vermin." The word 'vermin,' in the name of the Society, is used in a very broad sense, and includes many noxious creatures other than the rat. The wording of the Articles of the Memorandum of Association, describing the object of the Society, clearly indicates this. The object of the Society is "the Destruction of Noxious Vermin, including, in particular, without prejudice to others included in the general term of Vermin, Rats, Mice, Sparrows, Ticks, Fleas, Mosquitoes, and Flies, and any Parasites." This Society is agitating for the passing of a Rat Law for England, and it is expected that a Bill will be shortly introduced into Parliament.

In his book, Mr. Boelter has produced a very strong case for the extermination of the rat. A short statement of what he says about the "Natural History of the Rat" and the destruction caused by it will enable one to follow the gist of this paper.

According to Mr. Boelter, the rat most commonly known is the brown rat known as *Mus norvegicus*, once known as *Mus decumanus*, and also known as the Hanoverian rat. Tradition

says, that this kind of rat went over to England in the same ship which took the founder of the Hanoverian dynasty from Germany to England. Hence the name Hanoverian. This rat gnaws through all kinds of things, even through bricks, lead, zinc, and stone. It jumps high and even swims through long distances. Within 200 years, this species has spread throughout the whole of the world. It has great fecundity. It bears, 4 or 5 times a year, from 4 to 10 young ones, which, again, in their turn, begin to bear at the age of six months, the time of gestation being about 20 days. One pair of rats of this kind can, at this rate, produce in a year, by a succession of generations, about 880 rats.¹ This brown rat is said to have migrated from Asia into Europe in the middle of the 18th century. In its march and stay in Europe, it well nigh destroyed the species of the previous smaller and less savage species of the black rat (*Mus rattus*), known as the old English rat.

Some point to China, some to India, and others to Persia, as the country of Asia from which the brown rat went to Europe.

It is said, that in 1727 a great famine raged in India and severe earthquakes occurred in Persia and in the countries round about the Caspian Sea. So, the brown rat was driven away by hunger to the West, and it crossed the Volga near Astrakhan in large numbers. In 1781, it was carried into England in ships from India, and from England it went into many other countries of the world which traded with it.

The black rat, which the brown rat, migrating from the East, is said to have well nigh destroyed in Europe and in England, is itself said to be a native of the East, and is said to have migrated to the West probably from Persia in the twelfth century. It is believed by some to be a variety of *Mus Alexandrinus* and to have gone to Europe in more ancient times and to have worked destruction in the Greek plague,

¹ "The Rat Problem," by W. R. Boelter, p. 88.

known as the "Plague of Athens" and also as the "Plague of Thucydides," and in the Justinian Plague. Thucydides was one of the few who had recovered from the plague known by his name.

It is believed by some that the rats went to Europe in the company of the Huns.¹ These Huns invaded from their home in Central Asia, Western Asia and Europe in quest of more food, in accordance with, what may be called, "the Bread and Butter Theory of Migration."²

As to whether the rat is indigenous to Europe or a foreigner, Mr. Strong says as follows :

"At what period did the rat appear in Europe, or at least in the south-west part of Europe? On the one hand, the testimony of some zoologists is express, that rats are indigenous to Europe; others maintain, that both the species now known in Britain, the black rat and the common brown or Norwegian rat, which expelled its predecessor, are of quite late importation, the black rat having found its way to Europe about the beginning of the sixteenth century, and the brown rat having made its appearance at Astrakhan at the beginning of the eighteenth century, and in England about the middle of the same century. But rats were found at a very early date, not merely in Europe, but in England in particular."³

"But the testimony of language seems express, that the animal came from the East; the modern Greeks, for instance, call the animal *ποντικός*, the animal which came from Pontus ... Rats are called in Icelandic, Welsh or foreign mice."⁴

¹ "The Place of Animals in Human Thought," by Countess Martinego Cezarèscó, p. 82.

² "The Pulse of Asia" by Ellsworth Huntington (1907). Introduction, p. 2.


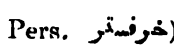



³ Mr. H. A. Strong's article entitled "Some Notes on the Cat and the Rat and the Testimony of Language as to their early History," in the *Academy* (No. 1082) of 29th January, 1893, p. 82.

⁴ *Ibid.*, p. 83.

Mr. Stokes suggests that the word Rotten Row, given to our streets, may be Rat Row. Some say, that it is "routine row" or rotten-row.

We learn from the above short Natural History of the rat, given by Mr. Boelter, that the modern Brown rat and the old Black rat, which the Brown rat replaced, had both gone to the West from the East, and that Persia is thought to be the probable place whence it migrated. This suggests the question: What have the Avesta and the later Pahlavi and Persian writings of the Parsees, the descendants of the Persians, to say on the subject of the Rats and other similar reptiles included under the name of 'virmins,' and on the subject of "the Rat problem", or, to speak more correctly, "the Virmin problem"?

Firstly, we find that the "Noxious Vermin, including, in particular, without prejudice to others included in the general term of Vermin, Rats, Mice, Sparrows, Ticks, Fleas, Mosquitoes, and Flies, and any Parasites," referred to in an Article of the Memorandum of Association (Article 3) of the above mentioned Society, is referred to under the general term of *Khrafstras*, or, to pronounce it in the more general way adopted by later writers, "*Kharfastars*."

The word "*Khrafstar*" (Pah.  Pers. ) comes from the root  or  Sans.  to creep, and means crawling animals. So, all reptiles or creeping creatures that are noxious, are included in the term *Kharfastars*. Ants that carry away grain (*maoirim dâno-karshe*) are specially mentioned as *Kharfastars* (*Vendidâd* XVI, 12). The lice (pl. of louse), "which give rise to the disease phthisis, or lousy disease, which is said to have occasioned death in some cases¹", and which is spoken of in the *Vendidâd* (XVII, 3) as eating up corn and clothes are also specially mentioned as *Kharfastars*.

¹ Vide the word "Louse" in Webster's Dictionary.

As Prof. Darmesteter says, "Animals are enlisted under the standards of, either the one spirit (*Spouta-mainyu*, *i.e.*, the Good Spirit), or the other (*Angra-mainyu*, *i.e.*, the Evil Spirit). In the eyes of the Parsis, they belong either to Ormazd (the Good Spirit) or Ahriman, according as they are useful or hurtful to man."¹ As further pointed out by Darmesteter, "There is scarcely any religious custom that can be followed through so continuous a series of historical evidence: fifth century B. C. Herodotus I, 140; first century A. D., Plutarch, *De Isid* XLVI; *Quaest Conviv.* IV 5, 2; sixth century, Agathias II, 24; seventeenth century, G. du Châlon."²

The Parsi books speak of the good or the meritoriousness of killing the *kharfastars* or the noxious creatures that do harm to the good creation.

Herodotus refers to the Persian belief of meritoriousness in killing noxious reptiles like the mice, when he says: "They (Persians) think they do a meritorious thing, when they kill ants, serpents, and other reptiles and birds. And with regard to this custom, let it remain as it existed from the first."³

The *Druj-i-Naçu*, *i.e.*, the Fiend or the harming spirit of Corruption and Decomposition, which is believed to enter a body after death, is spoken of, as coming as a *Kharfastar* in the form of a fly (*Vendidâd* VII, 2-3, VIII, 16-18, 71; IX 26).

In the Avesta (*Yaçna* XVI, 8; LXVIII, 8), we read: "We praise milk and nourishment, the flowing waters and the growing trees.....to oppose the Musha and the Pairika...." The word *Mush* in this passage is variously translated by different translators. Dr. Mills, taking the word to be the same as Persian *mush*, Sans. *musha* mouse, suggests and asks, "Is it possible that a plague of mice is meant"? The passage refers to a heavenly phenomenon of meteors or comets, and we

¹ S. B. E. Vol. IV, 1st Edition, Introduction, p. LXXII-III.

² *Ibid.*, p. LXXIII, note 3.

³ Herodotus, Bk. I, 140. Cary's Translation (1889), p. 63.

know, that the appearance of a comet was, and is even now, believed to predict the appearance of plague or famine¹. So, it is possible, that here, the allusion may be to the plague of rats, and to the belief, that such a plague is put an end to by the advance of plentifulness of food and nourishment.

The word mouse, which is similar in almost all Aryan languages, is derived from an ancient root "*mush*, to steal." We find that, in the Pahlavi Bundelesh (Chapter V), *Mushpar* which is similar to the above *mushpairika* of the Avesta, is spoken of as *duzd*, i. e., thievish.

The 43rd Chapter of the Sad-dar² specially treats of the subject of killing the *khurfaṭurs* or noxious creatures. Therein, five kinds of noxious creatures are enumerated. Of these, the fifth is the *mush* (موش) i. e., mouse. It is said there, that if one kills a mouse, his action is as meritorious as that of killing four lions.³ According to the Sad-dar Bundelesh, the meritoriousness of killing a mouse is worth 50 *tanāfurs*.⁴ At first sight, this may seem to be a little exaggeration. But that is not so, when we think of the havoc worked by the domestic rat. A lion occasionally kills a man who goes into a forest, but a rat, by the plague or sickness which he spreads, kills dozens or perhaps hundreds. Again, as to the damage

¹ Vide my paper "A Mahomedan View of Comets," in "Revue du Monde Musulman", Vol. X, No. 1 (1910).

² S. B. E. Vol. XXIV., pp. 306-7. Vide the Gujarati Sad-dar-i Behr-i Tavil by Dastur Jamaspji Minocheherjee (1851), Chap. 47, pp. 244-46. Vide the Persian Sad-dar, Chap. XLIII pp. 33-34, and Persian Sad-dar Bundelesh (Chap. XXIII), p. 93, by Ervad Bomanji N. Dhabhar.

³ هر که موش بکشد چندان کرم بود که چهار شیر بکشد باشند
(Persian Sad-dar by Ervad Bomanji N. Dhabhar, p. 34. l. 12.)

⁴ A *tanāfur* تانافور is, according to the Shāyast lā Shāyast (Chap. I., S.B.E., Vol. V., p. 211), equal to 300 *stirs*. Every *stir* is equal to four *dirhams*. So one *tanāfur* equals 1,200 *dirhams*, (Sad-dar XII, 9. S. B. E., Vol. XXIV., p. 273). Every *dirham* (درم) comes to about two pence sterling (Steingass). So, a *tanāfur* comes to 2,400 pence, i. e., about £10. So, 50 *tanāfurs* come to £500. Thus, what the Sad-dar means to say, is, that the meritoriousness of killing a mouse is equal to that of giving, as it were, £500 in charity.

of 50 tanafurs or £500, the life of a man may be valued by thousands. Laying aside the question of the cost of life, Mr. Boelter, speaking of the damage to property caused by a rat, says that "there are at least as many rats as there are human beings." He further says, that there are about 4 crores of rats in England alone, and that the total damage caused by them in one year comes to about £15,000,000, *i.e.*, to about 22 crores of rupees. When we bear this fact in mind, and also the fact that one pair of rats produces in the course of a year 880 rats, we are in a position to estimate the statement of the Persian Sad-dar, at its proper value.

The ancient Persians held an animal, known as *Udra*, a kind of dog, to be very sacred. We read as follows in the Vendidad: "He who kills a water dog brings about a drought that dries up pastures. Before that time, O Spitama Zarathustra! sweetness and fatness would flow out from that land and from those fields, with health and healing, with fullness and increase and growth, and a growing of corn and grass..... Sweetness and fatness will never come back again to that land until the murderer of the water dog has been smitten to death."¹ (Vendidad, Chap. XIII, 52-54.)

This *Udra*, or *sag-i-abi* (*i.e.* water dog), as it is called in later books, was a pet or sacred animal with the ancient Persians, probably because it destroyed the rats or other vermin which caused havoc among grain stores. In the fable of the Town and Country Mice referred to by Horace, the mouse is frightened away by dogs.

This question of the estimation of the *Udra* by the ancient Zoroastrians reminds us of the estimation in which the ancient Egyptians held the cat. The Egyptians are said to be the first among the nations of antiquity who domesticated the cat. The cat was a sacred animal in Egypt about 3,000 years ago, because it destroyed the rat and protected the grain of "the granary of the ancient world." Temples were erected and

¹ S. B. E., Vol IV, p. 164.

sacrifices and devotion offered in their honour. When a cat of the house died, the members of the family shaved their eyebrows as a token of mourning. It was embalmed and preserved in tombs. "He who killed a cat was regarded as a murderer and suffered the death penalty. Diodorus Siculus says ' Their lives and safeties were held more dearly than those of any other animal, whether biped or quadruped '.

" When Ptolemy was doing all he could to conciliate the Roman power, a Roman accidentally killed a rat, and the people rushed to his house; and neither the entreaties of the grandees, whom the king sent for the purpose, nor the terror of the Roman name, could protect him from punishment. ' I do not relate this anecdote ', adds Diodorus, ' on the authority of another, ' for I was an eye-witness of it during my stay in Egypt.'"¹

What we see in the case of the *udra* of the Irânians and the cat of the Egyptians, is an illustration of the fact, that in the case of many animals, their "very utility came to invest them with a special sanctity."² Dr. Norman McLeod supports this view when he says, "I would give nothing for a man's religion whose cat or dog was not the better for it."

Over and above the usefulness of the cat for the work of killing the rats, "other observers have claimed for the cat certain hygienic value." When patting them with gentle passes of our hands "we unconsciously derive in turn a current of electricity." "Its surcharge of electric fluid" says the Rev. J. G. Wood, "makes it a beneficial companion for persons suffering from nervous complaints."³

The fact, why cats and such other useful animals were attached and dedicated to temples, and why temples were even dedicated to them, can be explained by the use of cats made

¹ The Rat Problem, by W. R. Boelter, p. 20.

² "Some Notes on the Cat and the Rat." Academy of 23th January 1893, No. 1082, p. 31.

³ Evening Standard, quoted in the Times of India of 30th April 1893.

in ancient Egypt. "It seems probable that they were attached in numbers to particular temples, and confined in the precincts of these."¹ From these temples, they were taken in a body to hunt, not only the rats, but also other noxious creatures that infested the country.² Thus they came to be associated with temples. The association of monkeys with some temples in India may have a similar origin in the beginning.

As Mr. Strong says, "It was the patient and gifted nation of the Nile valley . . . that first tamed the cat,"³ by "steady perseverance, extending through countless generations."⁴ It was, therefore, "hardly strange that the Egyptians should deify an animal which must have puzzled them so much to tame, and, when tamed, served them so well."⁵

Among the ancient Greeks, the rat, like some other reptiles or animals, played some part in giving good or bad omens. Plutarch, in his *Life of Marcellus*, says that, "because the squeaking of a rat happened to be heard at the moment that Minucius the dictator appointed Caius Flaminius his general of horse, the people obliged them to quit their posts, and appointed others in their stead."⁶ The Greeks employed, instead of the cat, an animal called *ailuros* for killing rats. In Egypt, the *ichneumon* was known as the destroyer of rats and mice.

The cats being scarce in Europe in the Middle Ages, several countries had special laws for their protection, and those who injured or killed them were fined.⁷ In 1284, in Hameln in Hanover, a piper was engaged to free by his music the town from the rat-plague.

¹ "Some Notes on the Cat and the Rat," by Mr. H. A. Strong (Academy, 28th January 1893, p. 82).

² *Ibid.*, p. 81.

³ *Ibid.*, p. 81.

⁴ *Ibid.*, p. 81.

⁵ *Ibid.*, p. 82.

⁶ Plutarch's *Lives*, translated by John and William Langhorne (1812) Vol. I, p. 505.

⁷ "The Rat Problem" by Boelter, p. 24.

Apollo was the plague-god of the ancient Greeks. "All sudden deaths were believed to be the effect of the arrows of Apollo; and with them he sent the plague into the camp of the Greeks."¹ "Pestilence and death by an unseen cause . . . were traced to him."² As the plague and mouse god, he is "represented holding in one hand the bow, and in the other, the still more dangerous mouse. We find him as plague-sender in the first song of the Iliad,³ where he smites the Greeks with this sickness as a punishment for Agamemnon's crime against the daughter of the priest Chryses. The mice were his messengers, and a number of white mice were fed on his altar."

It was believed in ancient Greece and Rome that "fields sown with seed can be protected from mice by scattering the ashes of cats upon them.

According to the Old Testament (I Samuel), the Philistines were, during a war with the Israelites, attacked by plague. This was a plague of emerods, a kind of piles in their secret parts. Their priests being consulted, advised them to offer the trespass offering of "five golden emerods and five golden mice."⁴ These mice are spoken of there, as marring the land.⁵

"Avicenna recognised a connection between rat and plague during the outbreak in Mesopotamia, and refers to the fact that, on the approach of plague, mice and other animals which usually live underground, leave their holes and move about in a staggering manner as if they were drunk."⁶

The folk-lore of some nations points to the rat, as the cause of the traditional hatred between the dog and the cat. "The hatred between cat and dog is an old legend in

¹ Smith's Classical Dictionary (1872), p. 63, word Apollo.

² Encyclopædia Britannica, Vol. II, p. 186.

³ "The Rat Problem," by W. R. Boelter, p. 79, Iliad, Bk. I.

⁴ I Samuel VI. 5.

⁵ *Ibid.* 5.

⁶ "The Rat Problem" by Boelter, pp. 79-80.

. Palestine. Once upon a time, when the world was young, to each and every kind of animal a duty was assigned. The dog and the cat were relieved from menial duty, because of the faithfulness of the one and the cleanliness of the other, and a written document was given them in attestation thereof, and the dog took charge of it. He buried it where he kept his stock of old bones, but this privilege of exemption so roused the envy of the horse, ass, and ox that they bribed the rat to burrow underground and destroy the charter. Since the loss of this document the dog has been liable, on account of his carelessness, to be tied or chained up by his master, and what is more, the cat has never forgiven him."¹

The traditional hatred between the cat and the rat plays its part in some of the magical Hate-charms. In Hebrew magic, a quarrel between a man and his wife was believed to be produced by the following charm :—The egg of a black hen was boiled in urine and one half of it was given to a dog and the other half to a cat, "with the charm 'As these hate one another, so may hatred fall between N. and N.'"²

¹ "Semitic Magic," by B. C. Thompson, Introduction, pp. xlv-vi.

² *Ibid.* p. lxx.



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